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The Independent

"BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN BUT GOD, WHICH TRIETH OUR HEARTS."

VOLUME XXIV. NEW YORK, THURSDAY, JANUARY 25, 1872. NUMBER 1208.

FORESHADOWINGS.

BY W. C. WILKINSON.

Pilgrim I am, and make my way alone;
Sometimes I pitch my tent, when not for rest;
Then, ere I sit and muse, there cometh one,
My heart's unbidden yet most welcome guest.

I know her nigh by neither word nor sign—
Only a sweeter light within the rich sunshine.

Or, if it be the saintly close of day,
And the day's so beguiled march be o'er,
Then by a starrier clearness in the ray
Of Love's clear star, from that deep sunset shore,
I know my Angel is within my tent,
And her cold-shadowing spirit o'er my spirit bent.

Or, if at midnight, while I lie asleep,
A secret glory down the moonbeam-roll;
Or some serene transfiguration creep
Over the clustering stars that crowd the pole,
Tinging my dreams, then waking me to dreams,
I know that these are *Her* annunciation-gleams.

Fresher than morning, when the morning breaks,
Breaks from my East the morning meant for me;
East is to me the way my Angel takes
To reach my tent, whate'er that way may be.

To her my tent-door opens, self-withdrawn,
And to the bridegroom sun swing wide the gates of dawn.

So noonday, evening, midnight, morning, I
Lonely am not, although I dwell alone;
But my blind-poet heart doth prophesy,
Dreaming a dream and vision of her own—
One tent not far, by Elim's springs and palms,
And Two that side by side sit singing pilgrim psalms.

SOME THOUGHTS ON A REVISION OF THE NEW TESTAMENT.

BY PRESIDENT T. D. WOOLSEY, D. D., LL. D.

It may now be regarded as certain that within a few years a revision of the whole English version of the Bible will be offered to those who speak that language. The work was projected by conservative divines of the English Church, amid the alarms of some who seemed to regard our version as partaking of the inspiration of the original Scriptures, or who dreaded the effects of the least meddling with our present text. It is to be given to the public as a mere private enterprise, and to stand or fall on its own merits. No ecclesiastical authority supports it, and no reputation of the scholars engaged in it can prop it up when it comes before the world, for those who can fairly judge of it will be far more numerous than those who are concerned in it. If good, and as perfect as such a work can be made in such a way, it will probably, by slow degrees, supersede our present version, just as this superseded the Geneva, the Bishop's, and the other Bibles.

Having recently read the work of Prof. Lightfoot, of Cambridge, England, "On a fresh revision of the New Testament"—a man who is not far from the head of English biblical scholars, and who has a part in the revision—we are induced to make some remarks on the subject. We will not spend many words in trying to show that a revision is in itself desirable; for of this there can be no serious question, whether it is to supersede the present version, or merely go into the hands of intelligent readers, as a help toward understanding the Scriptures. Nor is it our object to discuss the competence for their task of those who have been selected in Great Britain to prepare this great work. The names of Ellicott, Lightfoot, Scrivener, Tregelles, Trench, and Westcott—to mention those only who are best known by their works—assure us that the highest biblical scholarship of England will be brought to this task, and it is certain that every motive exists for the utmost carefulness and patience. But our object is rather to show that the changes in the new revision will be, although important, yet such as not materially to alter either style or sense. It will not be a new version, but what it is called—a new revision. A few passages must be differently rendered, so as to startle some readers. The revisions made necessary by an improved text will be, perhaps, in a few instances, yet more startling; but, after all, the Old Book, so dear to the English-speaking race, to our ears and our hearts, will not lose its identity, will hardly seem to have in any important respect changed its dress.

The greater task—and one to which, probably, the strength of English scholarship is least equal—will be that of revising the Hebrew Scriptures. Of this, however, we do not intend to speak, except incidentally. We confine our remarks almost exclusively to the Greek Scriptures, for which the apparatus in the matter of text, grammar, and lexical researches is ample, and the scholarship is as finished, perhaps, as it ever will be.

How great, then, will the changes be likely to be? They will be, we hope, all that are needed for a complete revision. Whatever alterations will be demanded by the concurrent opinion of conscientious scholars, after patient examination, we trust that no fear of opinion will prevent their being adopted. It will not pay the cost to do the work partially. Better have a thorough revision, which will not come into general use among ordinary readers for a long time, than an incomplete one, which will procure for itself reception by its very want of completeness. But we anticipate no such half measure as this. We should regret to see the dead *it*, *its*, substituted for these masculines and feminines, and almost wish that *thereof* had been more freely used, instead of *of it*. By bringing in upon a rigid rule *its* in every case where we should prefer *it*, in modern style, one of those beauties of the language of the Bible which so delight our taste as we study them will disappear. Wherever the indications of gender are not injurious to the sense we would plead for their being retained; just as we should prefer to hear a man cry out, when looking at a vessel on the water, "How fast *she* sails," rather than "How fast *it* sails."

The general results thus far reached are these: that the vastly greater part of the changes would be slight ones, which would scarcely be noticed by ordinary readers. To which we may add that, as the changes will be passed upon by a committee of men, with different tastes and natures, the number of them on which all will agree will represent the number which are truly important and unquestionably needed. Indeed, it is to be feared that the changes will not be numerous enough to satisfy those who are best able to judge of their necessity, rather than that they will be too many and too bold. As for style, we may be sure that every English-speaking scholar entrusted with this work will desire, and earnestly desire, to retain the old language in all essential particulars; so that the Divine Word, in its revised English dress, will make the same impression of majesty and of a certain grave and honorable antiquity which it makes now, and which is so suited to its nature.

TWO LIVES.

BY GILBERT HAVEN.

Within six days of each other passed from earth, unexpectedly to themselves, two men, whose lives and influence, past and future, are and will long be large motive powers on American youth and American society. In a sumptuous chamber in Broadway one lay, bleeding to death; in a like sumptuous chamber in Beacon street the other lay, bleeding to death. One had fallen by the shot of an assassin, the other by the visitation of God. Both, perhaps we should say, by this visitation; only one had seen no human instrument in its exercise. Both started from New England soil, of her poorest poor; were alike without early opportunities of culture; developed, when but boys, large capacity for business; struggled against fearful odds in attaining a position and a fortune; conquered fate; became masters of the situation they craved; and sat sovereign on their chosen mountain-top.

One might say so perfect a parallel identifies the two as one. So the sea and shore are scarcely distinguishable from a distance. They have points in common enough to almost make them identical. But a nearer study reveals opposite and contending contraries. So do these characters teach diverse lessons, though with the same conclusion.

James Fisk, Jr., was born on the hills of Vermont; Isaac Rich on the bar of sand at the tip of Cape Cod. Each followed the vocation of his father. Fisk became a peddlar, Rich a fish-dealer. The summer months the Cape father spent in Boston in a fish-stall, eking with difficulty a scanty living out of a scanty business. He brings his oldest son up from his crowded and almost comfortless home, when fourteen years old, and puts him behind an oyster-bench in the same market—an old range of sheds that covered most of the street on the north side of Faneuil Hall, as those of the Fulton and Washington markets now cover their neighboring thoroughfare. Here he began to do what Pistol only boasted he could do; and, with his knife of talent and persistence, opened the world like an oyster. He would employ the evenings in carrying a bag of them in shell about the streets, crying his wares; and having them not unfrequently dragged from his shoulder by unruly boys, who would tie a hook to a cord, sling it into the bag, and pull it down to the pavement. But this was not the sort of a boy to cry over spilled milk or spilled oysters. He accepted adversity with so tough a heart that adversity became prosperity to his will.

Rich at eighteen is fatherless. The poor, large family is on the boy's hands. The staff that he is made of begins to reveal itself. He accepts the burden without hesitation, and does what his father was not able to do—makes his mother and brothers and sisters comfortable, kept them so to the end of his days, and will keep them so to the end of their days. That mother never lost her influence over her boy. When once sinking in a financial struggle, after her death, he saw or felt he saw her smile and heard her voice of encouragement. He said he knew then that he should succeed. More than once he felt her near him, an angel strengthening him. About this time he began to really live. In a revival—it is said in his native town; others say in Methodist Alley, Boston, a narrow lane, with a cheap box of a church upon it—he gave his heart to Christ. He seeks first the Kingdom of God and his righteousness, and all the other things desirable are added unto him. He joins the little obscure, despised flock, to whom it is the Father's good pleasure to give the Kingdom, himself alike small, obscure, and despised, and alike to be honored with the kingly possession. He instantly reveals that force of his nature which never rested content with present conditions, and which demanded as good as the best. With other progressive brethren, he builds a new and comfortable house, still a comely church. He takes all the offices of the church—trustee, steward, and class-leader. He participates in the social meetings, is full of zeal and discretion. His next step is in the same line. He marries a Christian girl, of his condition, faith, and works. Many a man wrecks himself by marrying out of his sphere. He is foolishly ambitious. He accepts a patron, instead of a helpmeet. Isaac Rich finds his Eve in the garden of the Lord, where he had himself been created a new creation in Christ Jesus; an Eve full of faith and good works, a laborer with him in social meetings, who could outspeak and outpray her lover, of strong sense and large heart, a favor from the Lord.

At twenty-one he is married, and his home is his heaven. In it he delights. They toil and rejoice together. He soon towers above his brethren in wealth, but is only the more accessible to all. His money flows into the treasury of the Lord as freely as the Lord pours it into his treasury. He cleaves to his home. Only the church can call him away from it. Joining the Odd Fellows, he finds it takes an evening away from his family, and he drops the connection. So, he said, he refused other clubs of like anti-chapel and anti-home attractions. The fish are coming fast to his net. From a bag, a cart, and a wheelbarrow he has advanced to a stall in the market, a store, a wharf of his own, and a half-score of ships. He controls the fish market of Boston and New York. He is the organizer and creator of this trade. His brain devises, plans, and executes with marvelous accuracy, rapidity, and success. He makes no failures. He has dominion over the fish of the sea. All his associates are but his clerks in this business. His genius sweeps all his allies along his track.

This, too, is all in the highest lines of integrity. The racer outstrips fairly all competitors. His only approachable rival has declared, since his death, that he taught him more about the business than all other men. He stood among the princes of his chosen city a favorite equal. His dress, manners, conversation, appearance were those of a refined and courtly gentleman. A judge of the Supreme Court, feeling him for the first time at the governor's inaugural, inquired his name; and, being told, replied: "The man who gives away so much money?" "Yes" "He is the finest looking man in this audience," is his response.

But all these gifts and successes do not deserve a eulogy. Multitudes of men have become brilliant merchants, have conquered and made fate their slave. It is the use they make of their wealth that tests their own character. Boston has created boys before out of its dust that have become its rulers. Every name in its fashionable annals originated in poverty. Hancock was a poor minister's son; Lawrence, a country shopkeeper; Elliot, a little Union-street trader; Brooks, so poor that he could hardly pay his toll to get into the city. New York millionaires are of like origin. Livingstone was a penniless adventurer, daring the wilds of America, as a successor of his blood and name is now seeking to subdue Africa; Astor, a German boy, with nothing but poverty and pluck; Vanderbilt, a boatman; Drew, a drover.

It is wealth employed that proves the man. Money hoarded for self, money applied to family aggrandizement, money fattening pride and pleasure, is like one making his ten talents ten talents more, and then carefully taking them all from the Giver, and bestowing them upon his children. No man can give his country his reputation. It is the world's. Yet money is only the reputation of a business man. It is his life of success. As many editions test Dickens's fame, or many applications Simpson's, or much critical study and commentary Plato's, so money proves the ability of an Astor and Girard. The use of their money shows whether they know how to deepen and widen that fame forever.

Isaac Rich had this discernment. When as yet his family was about him, he began to give. Before he was worth fifty thousand dollars he was bestowing freely to local charities. Even then he was projecting large things, and declaring it to be his purpose to make and give *one hundred thousand dollars* at once to some scholarly and Christian object. That gift he repeated several times before he died. He selected his field of benevolence He saw Lee Claflin, father of ex-Gov. Claflin, helping, with rare and ceaseless liberality, the poorer churches, to which he gave over half a million of dollars in his life-time; he saw the struggling schools of the church, and he said: "My gifts shall flow thither." This made him exclusive, and to some applicants offensive. Every sort of beggar knocked at his door. He had to discriminate; and he discriminated wisely. Three-quarters of a million were given in these directions while yet alive. He did not, also, as is too frequently and foolishly the talk to-day, separate education and the church. He believed in their indissoluble union. He gave his money to education by the church. Who know how best to train the youthful mind unless it be those who are sent of God to educate souls for Heaven? The infidelity of unchristian schools and science was infinitely abhorrent to his deeply religious spirit. Harvard's departure from Christ made him reject with scorn Harvard's formal application to him to locate his educational institutions under her shadow. He was imperious and imperial in all his treatment of the rejecters of Christ. "I have no religion," he said in youth, "if Christ is not God." He lived, acted, died, and bequeathed in that creed. His fortune, estimated at not less than two millions, he gives to the Boston University, a corporation created at his request, and in whose name he buries his own. He had no ambition for nominal fame. With a large and just ambition, it was of that deep and far-reaching sort which hides itself in its work and makes its monument its monthpiece.

His death was simple, as his life had been. Struck with apoplexy, stretched helpless on his bed, with weeping friends around, he knows his hour is come. His wife and all his children are gone before. He is called to follow. He puts his arm around a petted girl of a beloved friend; presses the hands of love and tenderness that had watched over him since his home had become homeless, through his wife's ascension; testifies by a like pressure to the preciousness of Christ; wades slowly into deeper and deeper waters, and is soon submerged beneath the waves, where he lies unconscious for fifty hours, until, his last breath drawn, the consciousness of Heaven breaks sweetly, a fine day-dawn of eternal summer, on his glorified eyes.

How different the fate of him who lived not half his days; who began his life in vile amours and viler frauds; whose business capacity, equally great, exhausted itself in frauds and cheats and thefts; who bribed legislatures to make his lawlessness law, and judges to decree his injustice just; who laughed at all bolts and bars, at penalties and prisons, at promises and pledges, at honesty and honor; a prodigal that wasted stolen substance in riotous living; whose houses were haunts of harlots; who took these hidden sinners and filled his carriage in the fashionable parades, his box at fashionable theaters, with their flaunting effrontery of Hell; whose whole moral nature was reversed, so that the deeds men are ashamed of, even if they do them, he delighted to avow; and the rascalities by which he prospered he made his coat of arms. He gloried in his shame.

This man was once a Boston merchant too; perhaps met Isaac Rich, for the finest block the latter built and the finest yet in the city was next door to the one where Fisk operated. But, if he met him, he disdained the little Methodist for his Methodism, and perhaps even despised the million or so he had thus been steadily and for half a century carefully collecting. Certainly the gray-headed gentleman would have despised him, had he met the blustering braggart, keen of wit, sharp of trade, and low of morals. He meets another Methodist; and only uses him, so far as he can, for his own deceitful purposes. They break apart as soon as this ruling trait is discovered, and Vanderbilt and Drew threw him over, as Jordan and Marsh had done before.

Still he drives fiercely on, seizes a railroad, two legislatures, a baker's dozen almost of judges, newspapers, great lawyers, everything lawful, by unlawful means and for unlawful purposes; and amidst it all is reveling in banquetings and abominable idolatries.

The end suddenly, sternly, and justly comes. A shot hurls him at the foot of the bar of God. He has browbeaten or bribed all earthly courts.

"Offense's gilded hour has shoved by justice,
And oft 'tyas seen the wicked prize itself
Bought out the law. But 'tis not so above.
There is no shuffling: there the action lies
In its true nature, and he's compelled,
Even to the teeth and forehead of his faults,
To give in evidence."

That very rendering is hardly given in, and the divine judgment declared, ere the Boston merchant appears in a new and very different the record and the keeping of Honesty, integrity, industry, Christian faith, and good works accordingly—love for Christ and his church, a wise and liberal use of the gifts of God when living, a wiser bestowment of them after his death—he hears from the Heavens a voice saying: "Blessed are the dead that die in the Lord. Even so, saith the Spirit, for they rest from their labors and their works do follow them."

His work will long follow him. Not the least in education of youth, in the advancement of Christian science, and in the stimulus he has given to men of like or less or more prosperity to thus lay up treasures themselves in Heaven, and become increasingly, through the harvests of earthly wealth, rich forever toward God.

THE PRESIDENT AND THE POLITICIANS.

BY LEONARD BACON, D.D.

President Grant seems to have thought that he came into office not as the servant of a party, but chief magistrate chosen by the American people; and, in my opinion, he had good reazon to think so. The "men inside of politics" would not have permitted him to be President if they had known how to baffle what was "manifest destiny." It was not much that they knew about the man; but they knew that he was not one of their sort. He was nominated by the Republican Convention because the managers knew that to nominate any other person would be to invite disaster. His becoming the Republican candidate was not so much a favor conferred by the party on him as it was a favor conferred by him on the party. It was as the conqueror of the Rebellion, and not as the standard-bearer of a horde of office-seekers, that he was chosen President.

Such seems to have been his understanding of the case when he began to administer the Government. He saw that, under the Constitution, it was his duty, and nobody's else, to nominate and, with the advice and consent of the Senate, to appoint all officers of the National Government, with a few unimportant exceptions. He assumed that, in making these nominations, he was to use his own discretion, guided by the best information which he could obtain, from whatever quarter. Accordingly, his Cabinet was not constituted under any dictation from the politicians; and his nominations to other offices were often a surprise to men who thought that their position in "the party" entitled them to a controlling voice in the distribution of the spoils. There was a growing dissatisfaction on the part of senators and representatives, who found that what they had supposed to be their patronage in their several states or districts was in danger; and sometimes that dissatisfaction found expression in a refusal by the Senate to confirm nominations made by the President, the only reason alleged for the refusal being that the person nominated had not obtained the nomination through the senator to whom, by the usages of the party, it belonged. The dissatisfaction was not lessened when the Attorney-General actually informed certain members of Congress that the appointment of clerks in his office was his business, and not theirs. On the contrary, when that Attorney-General, not long afterward, was nominated to a vacant place on the bench of the Supreme Court, his audacity in presuming to mind his own business was punished by the refusal of the Senate to confirm the nomination.

A history too long to be given in detail may be summed up by saying that to a great extent the appointing power, given by the Constitution to the President, had been really usurped by members of Congress. By virtue of certain party usages, which began we know not how long ago, and which seem to have been systematized into explicit though unwritten law under the unfortunate administration of President Johnson, the "patronage" of the Government, as it is called (and that word *patronage*, in politics, carries with it the idea of mercenary influences and motives), was almost entirely parceled out among the senators and representatives of the dominant party, each senator from a state having the right to distribute certain offices among his political friends, and each representative having the same right to dispose of certain other offices in his district. As a matter of form, and in deference to the letter of the Constitution, nominations were made and commissions issued by the President; but it was beginning to be understood that he was to have about as much freedom in that function as belongs to the dean and chapter of an English cathedral in the election of a bishop. The President who should dare persistently to use his own discretion in the matter of appointments must expect to be denounced as a traitor to his party, and to be involved in various consequences, hardly less disagreeable, in the aggregate, than a writ of *premunire*.

It was in this way that President Grant was getting into trouble with Congress and with the Republican party. He found himself drifting into a position similar to that in which his predecessor suffered two or three years of torture, or of what would have been torture to almost anybody else than Andrew Johnson. He saw that the usefulness of his administration was likely to be wrecked in a bootless fight with Congress about "patronage"; and, being a more scientific fighter than his predecessor, he prudently withdrew from the conflict. The politicians had gained what seemed to them a victory, and thenceforth the spoils were to be distributed on the most approved principles. Of course, it was easy for the victorious politicians to say good words in favor of reforming the civil service, and to commend the beautiful theory that the persons employed by the Government ought to be selected and retained for their capacity of doing their work and their fidelity in it, rather than for their efficiency in local politics and their contributions to electioneering expenses. Such homage paid by vice to virtue was cheap, and the people were pleased with it. A civil service bill was not only popular, but harmless, if not permitted to become a law; and of its becoming a law there was little danger, especially after the discovery that any law to control or limit the discretion of the President in appointing to office would be unconstitutional.

But suddenly the politicians find themselves outflanked; and behold! the conqueror of the Rebellion is master of the situation. "Mr. Grant is a dreadfully obstinate man"; and this they might have remembered when he seemed to give up the conflict about patronage. In the exercise of his constitutional prerogative, the President has prescribed to himself and published the rules by which he will hereafter proceed in making appointments to the civil service; and by those rules it becomes impossible for any member of Congress to have any voice or influence in the matter. By one stroke he has achieved liberty for himself and his successors, and has overturned the system of political corruption, which, having been established by President Jackson, has been perpetuated by all administrations and all political parties to this day.

What shall the politicians do? They can no longer set before their wirepullers and supporters in their states and districts the hope of clerkships at Washington, and places in post-offices and custom-houses, or of consulships abroad. If they want to offer rewards for electioneering services, they must offer their own money, and not the people's. What can they do? Just on the eve of a great election the President, who ought to be the embodiment of the party and the executive organ of its will, has actually thrown away all the means on which they depended for carrying the election. Not that they are anxious about electing him; the people will take care of that. But how shall the members of Congress be nominated and elected? And, indeed, what will be the value of a seat in Congress with no patronage? No wonder they begin to growl—perhaps howl would be the better word for the noise they will soon be making. Hear them: "The latest political delusion!" "The Chinese system!" "The appointing power transferred from the President to a committee of schoolmasters!" "An aristocracy of officeholders." As if ignorant and incapable men had not as good a right to be in office as the best-informed and most capable!

We shall see how they are to help themselves. They do not mean to surrender just yet. But the people may be sure that U. S. Grant "means to fight it out on this line if it takes all the summer."

SUNSET.

BY MARY B. DODGE.

Floating in sea of tenderest green
Lie amethyst-isles, of glittering sheen;
Nebulous folds, with shimmering fringes,
Trail through a heaven of crimson tinges;
Pennants, that herald advancing night,
Fluttering, fan day's loyal light,
Spreading abroad the marvelous glory,
In colors that tell a royal story
Of duty done,
O, fair, brave sun!

Dying, the king uplifts his eyes
From the golden grandeur where he lies,
Pillowed in restful state;
And earth, aglow in flushed surprise,
Throws him a smile, elate
With love which glorifies hill and plain,
Flashing in flame from crystal pane,
Mounting the walls in leaps of fire,
And gemming with gems the lifted spire,
Till the splendor of heaven and earth is one,
Swayed by the passing sun!

Gone like a dream; but a spell divine
Yet lingers in kind caress.
We may quaff life's goblet of rosy wine,
We may dance life's rhythmic measure;
We may say of them both, "They are no more mine";
Still hovers a soft-hued pleasure,
While memory lives to bless,
And tint with amber the twilight gray,
That merges the lost in a coming day.

A WOMAN'S LETTER FROM WASHINGTON.

WASHINGTON, Jan. 20th, 1872.

TO THE EDITOR OF THE INDEPENDENT:

Congress has witnessed during the last week some of the lowest as well as highest forms of public speech. The first was perpetrated by Mr. Snapp, of Illinois, who succeeds Burton C. Cooke. He is a tall, angular, bloodless looking man, with the tallow-candle complexion peculiar to miasmatic regions, where malaria saps out the warm rich life, and supplants it with its own yellow hue. He has stiff white hair, deep-set eyes, a tight-shut mouth, severe enough to bite a nail-head off at a single bite. His appearance is pugnacious, his manner "bumptious"; yet he has a full clear voice, and sufficient dignity of presence to have impressed the House in his favor in this his initial speech, had it been in him so to do. Instead, he chose to be bombastic, vulgar and disgusting. He treated the House of Representatives and the ladies in the galleries to a display of buffoonery that would have been creditable to a circus clown and a sawdust ring. What a sight was that for the Hall of Representatives! A gray-haired man playing the part of a mountebank, with half of the congressional representatives of the nation gathered about him, with their hands in their pockets, roaring in unmitigated delight that even the discussion of the civil service could be garnished with low jokes and gestures which could supply the moment with "fun," and yet escape the *Globe* and posterity. How many of those men who would not have said to wife and daughter that such an exhibition in circus or theater would be too low for them to see. But what is becoming too low in the Congress of the United States for any one to witness? One thing is sure, if these men had known how they looked, they would have gone and sat down. They seemed like a pack of old uproarious boys, who had never learned how to behave; while the remainder of their comrades sat apart, beholding them with sober displeasure. Altogether the scene was a disgrace to the Representative House of the nation. Such a display of Western stump-speaking may delight for a moment the not fastidious; but the man who indulges in it hopelessly forfeits the respect of all self-respecting members of the House, to say nothing of self-respecting members of the community. The Western members of Congress in a body oppose the very idea of civil service reform. They are passionately devoted to the old "system of spoils." Deprive a Western member of the prospect of personal patronage, and you make his election impossible. Mr. Snapp used no arguments. He simply resorted to invectives. He appealed to prejudice; he stormed himself, and tried to storm other people into a passion. It was the surest way. Reason, and justice, and truth, do they not continually go under when prejudice and passion rise supreme? No argument can be used against the necessity of reform in our civil service. Every one who knows anything about it knows that it needs to be made straight, as much as any crooked thing can. How to do it is the disputed question. You will see that Mr. Snapp's first sentence appeals to that over-sensitive sense of personal sovereignty so dominant in the American mind: "Mr. Chairman, it seems that during the past year a body of men, numbering seven, have been sitting in conclave in the City of Washington, for the ostensible and avowed purpose of contriving some scheme whereby the people of these United States may be cheated out of a great and important privilege—to wit., of exercising a voice in determining who shall fill the subordinate offices of the country."

If he had said that they had been trying to devise some plan by which the entire appointing power would not be subject to the will and caprice of members of Congress, he would have come nearer the truth. Here is another sentence of this

The Independent

DE PROFUNDIS.

BY MARY E. C. WYETH.

WRECKED on the strand—the tempest high
Mocks wildly my despairing cry.
The night winds wail; the moaning sea
Sobs like a soul in misery.
The angry surges lash the shore;
And cruel waves, with hungry roar,
Are ravening for their helpless prey.
Oh, God! am I thus cast away?

Darkness and Ocean, pitiless,
Alike unheeding my distress,
Creep closer. On my limbs their breath
Strikes like a chilling wave of death.
No light, nor warmth, nor helper nigh—
Oh, Saviour! leave me not to die.
Out of the depths I cry to Thee:
Oh, God! be merciful to me.

RISE AND FALL OF THE SLAVE POWER IN AMERICA.*

No. LIX.

NO UNION WITH SLAVEHOLDERS.

BY HON. HENRY WILSON.

AFTER the disruption of the American Anti-slavery Society, those who adhered to the original organization evinced a more determined opposition to political action than ever. Especially was this true of a small and active body of those who had accepted the extreme doctrines of non-resistance. They were opposed not only to acting with existing political parties, either with or without anti-slavery pledges, but to the formation of any organization for the purpose of such action. They assumed that personal consistency and duty to the slave required that they should not give voluntary support to the Government by holding office themselves, or by voting for others for that purpose. Some were in favor of a dissolution of the Union, and others were fast tending in that direction.

The Society was to hold its annual meeting in New York, in May, 1843. Mr. Garrison, in urging a full attendance, suggested that among the questions coming up for consideration the first in importance would be one concerning "the duty of making the repeal of the union between the North and the South the grand rallying point, until it be accomplished or slavery cease to pollute our soil." Several of the New York presses commented upon this declaration in language calculated to excite popular violence, and Judge Noah charged the grand jury to indict the agitators if such discussions tended to a breach of the peace. But neither the comments of the press nor the charge of the judge prevented a free and full discussion of the question. A resolution was adopted recommending voting Abolitionists to submit to candidates for office the question, Are you in favor of the abrogation of every provision in the Constitution and the laws of the United States requiring the aid of the people or their agents in holding human beings in slavery?

To a resolution setting forth that inasmuch as neither the people of the United States nor the Abolitionists had ever asked for the abrogation of the slaveholding features of the Constitution, there was no reasonable ground for asking for a dissolution of the Union Henry C. Wright offered as a substitute that the cause of human rights does imperatively demand this dissolution. Upon this resolution and substitute there sprung up an earnest and able debate, which ran through two days, in which Mr. Wright, Wendell Phillips, Abby Kelly, Charles Lenox Remond, Thomas Earle, and Ellis Grey [illegible]

They were not, however, ready for action, and the resolution and substitute were laid upon the table. But at the eleventh annual meeting of the Massachusetts Anti-slavery Society, in 1843, a resolution was reported by Wendell Phillips asserting that no Abolitionist could consistently demand less than "a dissolution of the union between Northern freedom and Southern slavery, as essential to the abolition of the one and the preservation of the other." This resolution was amended, on motion of Mr. Garrison, so as to read that the compact which exists between the North and the South is "a covenant with Death and an agreement with Hell," involving both parties in atrocious criminalities, and that it should be immediately annulled.

At the twelfth annual meeting of the Massachusetts Anti-slavery Society Stephen S. Foster presented a protest against the Constitution of the United States, and against the union of the Northern and Southern States, with the reasons for this extreme measure fully enumerated. In the preamble was set forth the declaration that the officers and members of the Massachusetts Anti-slavery Society "now publicly abjure our allegiance to the Constitution of the United States and the Union, and place the broad seal of our reprobation upon this unnatural and unholy alliance between liberty and slavery." The obligations of the Union were declared to be utterly null and void; the pledge was given to seek its peaceful dissolution; and the friends of freedom in the North were invited thereafter to vote for repeal, instead of casting their votes for Abolitionists for office.

Mr. Foster was followed by Mr. Garrison, who also presented a preamble embodying the same propositions, in briefer and more concise form, closing with a resolution declaring, in substance, that the national compact was, in principle and practice, an insupportable despotism; from its inception, before God, null and void; and that it was the right and duty of the friends of impartial liberty to withdraw their allegiance, and effect, if possible, its overthrow by peaceful revolution. These resolutions were discussed with great earnestness, the discussion being held in the evening in the State House. In both Faneuil Hall and the Capitol the speeches of Garrison, Foster, Phillips, Quincy, and Burleigh in favor of the immediate dissolution of the Union were applauded. But no vote was reached.

The questions of receding from the Government, and of placing on the anti-slavery banners the war-cry of "No union with slaveholders," were carried into the meeting of the American Anti-slavery Society, in New York, early in May, 1844. On the proposition submitted by Mr. Garrison the declaration was made, after earnest debate, that "henceforth, until slavery be abolished, the watchword, the rallying cry, the motto on the banner of the American Anti-slavery Society shall be 'No union with slaveholders.'" The resolution introduced by Mr. Phillips was also adopted, declaring that secession from the Government was the duty of every Abolitionist; and that to take office or to vote for another to hold office under the Constitution violated anti-slavery principles, and made such voter an abettor of the slaveholder in his sin.

This position was not taken by the American Anti-slavery Society, however, without the most strenuous and persistent opposition. William A. White, then a young, earnest, and active member from Massachusetts, entered his protest, and withdrew his name from the roll of the society. A protest was presented, signed by Ellis Grey Loring, David Lee Child, Joseph Southwick, and others, declaring that this "novel test" prescribed for the members was "intolerant and presumptuous in its spirit and tendency"; that it narrowed the anti-slavery platform; that it was "not required by enlightened conscience"; was "impracticable," and "calculated justly to impair the character and influence of the Society." A protest was also entered by Thomas Earle and Arnold Buffum. They protested on the ground that it was in effect the exclusion of all but non-resistants from the Society; that it was a loss of power; that it assumed the province of an ecclesiastical tribunal in settling questions of conscience, not involved in the original design of the Society; that it tended to retard the cause of emancipation; and that it proposed to dissolve the American Union, without petitioning for a change of the objectionable features of the Constitution.

Two weeks after this position was taken an address was issued announcing the above action, and calling upon the friends of Freedom to adopt the policy proposed. It charged that the national compact was formed at the expense of liberty; that it favored a slaveholding oligarchy and an insupportable despotism; that it was at war with God and man; that it could not be innocently supported; and that it deserved to be immediately annulled. In behalf of the Society they called upon their fellow-citizens, who believed it to be "right to obey God rather than man, to declare themselves peaceful revolutionists, and to unite with [them] under the stainless banner of Liberty, having for its motto 'Equal rights for all—no union with slaveholders!'" "Up," they say, "with the banner of revolution! Not to shed blood, not to injure the person or estate of any oppressor, not by force of arms to resist any law, not to countenance a servile insurrection, not to wield any carnal weapons! No. Ours must be a bloodless strife, excepting our blood be shed; for we aim, as did Christ our leader, not to destroy men's lives, but to save them, to overcome evil with good, to conquer through suffering for righteousness' sake, to set the captive free by the potency of truth."

It declined to define or describe the form of government which should succeed the present, leaving that matter for time to determine. But it expressed the opinion that, when the people were regenerated and turned from iniquity, when they ceased from oppression and established liberty, what was then fragmentary would in due time be "crystallized and shine like a gem, set in the heavens for all coming ages."

Near the close of the same month the New England Anti-slavery Society adopted the same policy, for substantially the same reasons, by nearly a unanimous vote. But, as in New York, this new position was not taken without earnest protests. One, signed by William A. White, Richard Hildreth, the historian, and concurred in by George Bradburn, was presented against the adoption of these resolutions. It set forth that consistency required of all persons voting for them an absolute renunciation of all the advantages derived from the Government; that the repudiation of the Constitution and the purposed dissolution of the Union did not lend in the slightest degree to peaceful abolition; that abjuration of the Constitution did not relieve those persons so abjuring it of any obligations and responsibilities they were under as citizens so long as they remained in the country. A protest was entered, too, by Joseph Southwick, a Boston merchant, and an early and devoted friend of the slave. He protested for the reason that their adoption impaired the efforts of Abolitionists; protracted the time for the removal of slavery; contracted the Anti-slavery platform; and that he could not live in the country under the present Constitution, and pay taxes for the support of the Government, if he adopted them.

In spite, however, of these and other protests, state and local societies hastened to accept and proclaim the new doctrine. Francis Jackson, the president of the Massachusetts Anti-slavery Society, addressed a long letter to Governor Briggs, asking him to receive his resignation of the office of justice of the peace. In this letter he set forth, at length and in detail, what he deemed to be the demoralizing influences of the provisions of the Constitution which recognized and protected slavery. "To me," he said, "it appears that the virus of slavery, introduced into the constitution of our body politic by a few slight punctures, has now so pervaded and poisoned the whole system of our National Government that literally there is no health in it. The only remedy that I can see for the disease is to be found in the dissolution of the patient." He avowed that he would no longer give voluntary assistance in holding up the Constitution of the United States, which had become so imbecile for good and so powerful for evil; that he withdrew all allegiance to it, and that "henceforth," he said, "it is dead to me, and I to it."

Several members of the American Anti-slavery Society, however, not only dissented from this action, but took an early occasion to state their objections. George Bradburn denounced it as "a wild crusade against voting under the National Constitution"; and he announced that he should avail himself of the opportunity to act thereafter with the Liberty party, which he regarded as "the most efficient anti-slavery instrumentality—as the grand instrument, indeed, by which the institution of slavery is to be overthrown." Gerrit Smith, in a letter to John G. Whittier, affirmed that the people of the North were as guilty as the people of the South, because they were more aroused to the wickedness of slavery and sinned against greater light. He said that the fact that the nation in its national capacity upheld slavery proved nothing against the Constitution. Maintaining that the Constitution was an anti-slavery instrument, it needed, he said, but to be administered in consistency with its principles to effectuate the immediate overthrow of the whole system of slavery. He declared it to be "a power in the hands of the people which they cannot fling away without making themselves guilty of ingratitude to God and of treason to the slave." He regarded the Constitution as a shield given by God to be placed over the head of the slave, and a weapon for fighting the battles of the oppressed, which had been murderously wielded on the side of the oppressor; and it is, he said, "a fruit of poor repentance if now, when our hearts are smitten with a sense of our wrong use of this shield and weapon, we shall, from our study of ease and quiet, from our desire to promote a favorite theory, or from any other cause, throw them away, instead of manfully, courageously, perseveringly, and, therefore, successfully putting them to a right use."

But Garrison, Phillips, Burleigh, Adin Ballou, and others replied to all protests and criticisms with their accustomed earnestness and vigor. They persisted in the maintenance and advocacy of the new theories and policy. The parent society and its affiliated associations, having accepted this position, made it thereafter the distinctive feature of their organization and the most prominent article of their creed. "No union with slaveholders" was the motto every-where emblazoned on their banners. Disunion was their recognized remedy. Other anti-slavery men of whatever organization, were proclaimed to be wanting in an essential element of effective opposition to slavery. However earnest and devoted, they were deemed inconsistent, and their labors were regarded as only partial, if not wholly inoperative. This general criticism embraced every class of anti-slavery men and every form of anti-slavery effort. From the adoption of this policy of disunion in 1844, to the opening of the Rebellion, so persistent were they in its promulgation, as the element of all effective effort, that the supporters of slavery seized upon that fact to identify all anti-slavery men with them, and to characterize all opposition to slavery as disorganizing, revolutionary, and unpatriotic. It was, indeed, the most potent weapon in the hands of the apologists, perpetualists, and propagandists of slavery. Nor did it cease to be thus until their voices were silenced by the patriotism of the nation, outraged by their own treason, or acknowledged complicity with it.

* Entered according to Act of Congress, by H. C. Bowen, in the year 1870, in the District Court of the United States for the Southern District of New York.

IN THE BRITISH MUSEUM.

BY JULIA H. ANAGNOS.

WHERE am I? Is this Nineveh,
And the world but just begun?
Or is it the millennial day,
All ages blent in one?

More favored we than spirits!
They lived so long to see
The changes of our Wonder World,
While in an instant we

Can pass from Greece to Babylon,
Or linger by the Nile,
Or shiver through this Arctic zone,
Beyond the sun's good smile.

What need of further journeying?
Here is the World in small—
From Latium to America,
The distance of a hall!

Yet of these miracles the best
Was wrought by cruel theft;
And so we'll leave thee, greedy Isle,
To seek the land bereft!

UP AND HALF UP.

BY WILLIAM C. CONANT.

THE New World is the Old. This remark is not original; but it is true enough to bear, with apology, one more repetition. Modern man is hoar with antiquity. He is crammed with science. He is encumbered with experience. It is but too true that the average newspaper scribe of to-day has forgotten more than King Solomon ever knew. The wealth of his forgetting includes things which Solomon—*pauvre enfant*—in his meager time, was glad to learn and to remember. With our hands full of immense and novel acquisitions, we naturally drop some unconsidered trifles, of which the early age had been a snapper-up. We are like a man with three watermelons under each arm, and continually picking up bigger ones. Vast concerns involve small negligences. How could we do less, under the circumstances, for example, than to drop by mere accident two small words out of Solomon's maxim for parents? We now say: Train . . . a child in the way that he should go, and when he is old he will . . . depart from it.

If there be an adage that in the modern mind is at once self-evident, demonstrable, and experimentally ascertained, it is that the sure way to establish in the man undying revolt against any virtue is to constrain the unwilling child to practice that virtue. We have philosophers of the platform and of the ten-cylinder press, who present themselves as awful examples of the effect of strict religious training. They tell us that they were compelled to go to church against their will in childhood, and thus acquired an unconquerable dislike to sermons and public worship. They had to stay at home amongst religious exercises, reading, and conversation, on Sundays; and, consequently, like Topsy, they are "so wicked" that they fear they will always prefer reading novels, writing letters and editorials, or taking drives in the country to any Christian employment of the holy day. They were kept in at evenings with [illegible] they acquired a horrid distaste for home, and a passion for streets, clubs, and bar-rooms. The authority of God's Word was so positively enforced as unquestionable that, in consequence, the normal functions of their judgment became reversed. On that particular subject, therefore, they now find themselves impervious to evidence, but credulous to the last degree in favor of every crude hypothesis or assumption. They are incapable of rational skepticism toward any romance offered in place of that one portion of history which has stood test and purgation from the most destructive criticism of all subsequent ages. Such forbidden fruits as novels, cards, plays, liquors, and tobacco were made so unnaturally tempting by the old Satanic device (or wasn't it Satan's?) of prohibition that their pernicious charms are now, alas! invincible. Many have to deplore that they were sealed over to hopeless ignorance and shallowness by non-elective studies and sessions in school and college. And with dreadful uniformity the injudicious assertion of parental authority has resulted in wild revolt, disorder, and excess in the second quarter of our threescore years.

These things are so. Let not the reader (if, perchance, I have caught his eye) imagine that the melancholy statement above set up has been set up to be knocked down. On the contrary, if it needed to be maintained, I think I could maintain it. I think I could show that in this country the average Christian nurture of prosperous Puritan families, for about a generation past, has produced, and has been well calculated to produce, a tendency to results like those above described. It is undeniable that restraint begets revolt in vigorous natures. If sweets were no sweeter for being contraband, the "strange woman," and even the old serpent, would almost find their occupation gone. If good did not become partly evil by exaction, the Kingdom of Heaven itself would be turned out of doors by the multitude thronging to the blessedness of Christ's control.

Sin comes first with her hands full of *bonbons* and her whip coiled up behind her. Then comes Virtue, whip in hand, and keeping her rewards for the future. And just so long as one's choice between the rivals remains undecided will Virtue ply the whip and Sin the sweets, while the pleasures of goodness and the pains of transgression remain, for the most part, alike in reserve. No doubt (pending this) which rival the scholar will incline to love, and which to hate. No question (if Virtue leaves him unconquered) from which rival, when he is old, he will not depart, though the coiled whip behind dart out upon him at last with the sting of scorpions. He must come out a bondman in heart to the one or the other; "and when he is old he will not depart from it."

But, if this looks discouraging, we find quite as little hope, on the other hand, in the popular plan of making Sin and Virtue exchange methods. In the first place, Sin won't exchange. She knows her cue. She will none of your "new departure." Failing to make her bring out her whip from behind, or lay aside her *bonbons*, we paint an ugly whip on her front, which the children laugh at, and we tell them with wry faces that the candy is nasty, while they are sucking it, and know better. When Virtue comes simpering in, with hands disarmed, and pretty tales of what happened to good little boys and girls, if it is a fair personition, the children are amused. They cast off their awe, and take frolicsome liberties with the tamed Genius. They like her pretty stories and pictures and "innocent pleasures." But they like her rival just as well for like favors, innocent or not; and what do they know or care for Virtue herself? The truth is, they have not seen her, but an effigy dressed in her holiday clothes; a doll Virtue, neither good nor evil, only pretty and pleasant. They are trained to pretty and pleasant lives; and when this æsthetic training has been skillfully done, if no strong passions or "terrible temptations" invade the cultured sphere, there is a drawing-room crop of polished inanities, without vigor enough to fall out positively with God or the Devil. The alternative result, under stress of circumstances, of temptation or of appetite, is a more exuberant sensuality, disorderly, violent, or villainous, as the case may be.

Such are the modern Solomon and the modern anti-Solomon. Of neither is the wisdom justified at all by his children, so far as we can see. And now (in the words of Elihu the Buzite) I also will show mine opinion. I will pick up the little unnoticed words dropped out of Solomon's aphorism in making up the modern "form," and will affirm with scriptural, rational, and experimental certainty. Train up a child in the way that he should go, and when he is old he will NOT depart from it! The two little words restored are mutually coefficient. The loss of *up* is what has cost us *not*. We must restore the former in full force if we would see again a negation of the terrible departure with which our half-up *élèves* go to the Devil.

Half-up training is, as we have seen, in grave respects, worse than no training of a positive religious and moral sort. The first fifteen years, with strong characters, will often bare[illegible] son to its climax. Many will tell me that there ought to be no such protracted conflict in this relation. But I can tell them that they either know nothing of thorough work in such refractory material as will do hard service in the end, or else they know nothing of that close match of youthful spirit against the moral power of the parent, which forbids a peaceful and unquestioned ascendency in their families to the most of men.

"Sure I must fight, if I would reign;
Increase my courage, Lord!"

For at about the point I have named the passions begin to put forth their full power, while as yet the governing moral faculties and the reason are far behindhand. Pride, in particular, now rises suddenly to a grotesque and monstrous hight, proclaiming itself arch-rebel, as of old. It takes command of the tumultuary passions, and organizes them in stubborn phalanx. Every irritation is now doubly inflamed. Every point where authority presses, chafes and galls itself mercilessly. Every possible restraint becomes a grievance, and threatens, if continued, irretrievably to embitter and alienate the disposition. Just now, if ever in his life, the whole nature of the boy is up in rebellion and anarchy. All other boys, too, and the weakness of the most of their parents, unite to foment and sustain the revolt. It seems dangerous to press parental rights. One knows not what desperate bolt may be provoked.

It is just the crisis when the animal man must find a moral master, if ever. But timorous and short-sighted parents think it the time to draw back, to drop the reins and the rod, to begin to coax and to compromise. They make peace by a tacit recognition of the boy's independence, or evade the issue by sending him away to a boarding-school, or somewhere, under the plausible plea that his disposition is spoiling for a change of influence. In either case, he loses parental restraint at the very point where it has wrought all its evil, and secured as yet none of its good. All the youth's angry aversion to requirements of church-going, Sabbath-keeping, Bible-study, and subjection to domestic rule in general, is now completely developed; and at this precious result we stop—and let it stand! Necessarily this disposition becomes permanent. The victim of irresolute and vacillating parental treatment becomes henceforth a living libel upon Christian nurture.

That the prevalent training of children at the present day, so far as it is training, is of this half-up and self-nugatory description needs but a glance around any one's circle of observation to see. How many families can the reader count up, from the last thirty years, in which the children have been trained to manhood and womanhood beneath the parental roof with the same firm rule upon their lusty puberty (so far as necessary) that obtained in childhood? But did any son or daughter of such a family ever put Solomon's promise to shame? On the other hand, how rarely in our day are families to be found with so much as a decent average of order. Regardless of their fitness or unfitness for the charge of their own characters, the sons, and too often the daughters, are out in the world, or off to boarding-school and college, with a minority in most masters and mistresses in relation to all those habits and influences which are now critically important for good or evil. Or, even, if they remain boarders at home, it is seldom that the parental authority has not been tacitly abdicated at the critical point, in deference to the rising will and in dread of the embittered temper of the child. Kept in the way that they should go, not until nascent wisdom begins to approve it, but only until the passions are at the hight of revolt, and then let go in a wild stampede, it is a miracle if they ever return to the way, or cease to regard it as a way of intolerable bondage.

The trial of parental courage and constancy at this point is sometimes, indeed, severe. It takes nerve; it needs faith; it calls for wisdom—wisdom, especially, to know that, whatever the danger of going forward, to draw back is perdition. Reasoning may well be employed; judicious applications of kindness, and wholesome changes of social influence should be ingeniously studied; calmness and patience must be cultivated; but firmness is indispensable; but beneath these the fundamental thing for all to rest on is an unwavering determination. As soon as this last is well manifest the battle is half over, and the distressing animosity begins slowly to abate its violence. For some years of this, a youth said, in relation to a certain distasteful matter: "Father says he thinks I had better; and I know what that means." This showed that the issue was decided, whether agreeably or not. Under that father's kind but unslackened grasp the character of the youth had begun already to "set" in the way in which it had been trained. Shape after shape and habit after habit of feature, principle and habit were slowly taking consistency in the parental mould. By the time of the son's majority, at furthest, the "set" would be permanent throughout, and the mould might be broken and thrown away. Thenceforward the love between that father and son would be such as only strong hearts, tried together and true, can know.

Art.

ORIENTAL WRITING AND DESIGN.

BY JAMES JACKSON JARVES.

SOMEWHAT of the Japanese facility of pencil is undoubtedly caught in its elementary phase in learning to write the two alphabets most in vogue. A delicate brush and dexterous handling are needed to make their bold, incisive strokes, which are just such as come most aptly into their system of drawing. Indeed, the *Katakana*, or aristocratic letters, are combined into the guise of a learned doctor, with a perfect rendering of his dignified pose and scholastic costume; while the plebeian *Hiragana* is allegorized into a beggar, equally graphically done. Learning to write becomes in Japan the first step in learning to draw; for it gives the same flexibility of stroke to the fingers that fingering the piano does to the musician's touch. A glance at any one of Hokusai's albums shows the analogy between Japanese writing and drawing at once. The arbitrary signs of the alphabets can readily be expanded into vigorous suggestions of human forms and drapery, and as facilely decomposed into their abstract elements again. But the reformative spirit which gives such intense life to their personages can be got only by a most sedulous observation of Nature, objectively and introspectively. A Japanese draughtsman is not less successful in delineating natural than in constructing unnatural forms. None are more happy in hitting the exact limit in the ridiculous where the action strays short of the hard caricature, common enough in Europe. He makes the position droll because of its adroit combination of probabilities, rather than possibilities, under conditions which he himself creates. We are all familiar with French plates of the effects of a high wind on pedestrians of both sexes, who make a prurient display of limbs and personal encounters, forming a picture nearly alike to eye and fancy. Hokusai takes a similar event; sends drapery wildly flying, entangling arms and legs, blinding eyes, and getting its owners into a furious turmoil, without indecency of drawing or exciting other emotion than honest laughter.

What a nice sense of humor, too, there is in his plate of a tired porter asleep on the ground, with his brawny legs across one another, only to see himself in his dreams working harder than ever! Where do we find his superior in depicting gymnasts, fencers, wrestlers, and scenes that call for the utmost muscular exertion and dexterity? He is as felicitous in limning steady industry of all sorts, perpetrating on occasion the inevitable joke—each person doing his heartiest, and making the spectator *feel* that he is, without the consciousness of self-exhibition and of the impotent models which so obtrude on the sight in European art nowadays. If it be a woman scrubbing herself or a resisting urchin in a tub of water, a fine lady at her toilette, a family quarrel, pleasure party, a physician examining the tongue of a patient, half choked in forcing it out of his mouth, a musical critic tortured by an unwelcome serenade, blind men leading one another astray in crossing a river—in fine, whatever the topic, and however complicated the scrape, it is executed with a realistic swing of pencil and *naiveté* of expression that commends it to the sight as actual life itself. So simply, too, with so few strokes and touches, so much reserved power and so little artifice, is the occult mechanism of humanity revealed to us that we seem to have a clairvoyant insight into the consciousness of the actors. The inner being of the object shown constitutes its [illegible] by such slight technical means that, at first, we overlook its wonderful æsthetic simplicity in admiration of the spirit of the composition in the whole.

The skillful manner—hiding, if I may so term it, the manual means—with which Japanese artists bring vividly in view the animating idea of their work is also wonderful. It may be done by a few lines, dots, blotches of light, shade, or color; always simply and sparsely, with no unnecessary labor, and certain to stop at the precise point the idea is reached, without elaborating any detail not absolutely required to complete the unity and emphasize the meaning of the composition; doing too little, rather than too much, technically; concentrating the attention on the artistic aim, with slight perceptible effort hinting a whole biography of an individual, or the complete habits and instincts of an animal, the nature of a plant, and the sentiment of a season. Explicit force of design for the eye and unlimited suggestion for the mind; economy of labor, luxury of idea, æsthetic seriousness, solidarity, conciseness, and drollery, devoid of Gallic levity, license, and littleness of purpose—such are some of the elements I recognize in this unique school, rendering it an example to those academies which do so much and express so little, and, immersed in the sensualisms and superficialities of their systems, lose sight of the real intent and substance of art. Although the predilection for action is most conspicuous, the Japanese understands full well how to render contemplative repose, as in the figures of gentlemen on their baloonies, overlooking a wide landscape, in passive enjoyment of moonlight or rapt in thought. These are simply perfect in pose and feeling. So, also, poets meditating by the sea; harsh-featured men on the brink of precipices, so absorbed in gloomy reverie as to be seen to form a part of the wild, speechless world around them; with passion-lit faces, indicative of inward storm; a momentary lull in a stormy life, to gather fresh momentum of action. Opposed in sentiment and attitude, with the closest tension of limb and nerve-lines looks, are the numerous Buddhist images of ecstatic saints and holy men enjoying incipient beatitude.

The artistic sway over animal and vegetable life is as thorough as over the human. Indeed, there seems frequently to be a more special tenderness for animals in these creatives than the others. Japanese, of all classes, are trained from infancy to familiar relations with Nature. This engenders a passionate fondness for outdoor existence and a nearly appreciation of whatever is beautiful in landscape. Their houses are constructed to admit ample views of the country; while, as compared with European homes, there is most less to attach life very closely to their interiors. They are singularly bare of furniture and household utensils, because their requirements for housekeeping are few and of the simplest sort. Instead of framed landscapes hung on their walls, the dalmios make their apartments scrupulously clean, airy, and spacious, with movable mats or screens to divide them, which can be arranged so as to leave open, as if enclosed in a frame, vistas of fine scenery. In this manner the people maintain an esthetic conscience. Believing Nature as a means of pure enjoyment, they study to secure her best. It is this wholesome habit of mind which has saved them from intellectual stagnation, like the Chinese, despite kindred faiths and equally changeless codes and customs. Their love of Nature is at the bottom of their love of art. The two are so mingled as to keep them from the gross materialism of their neighbors, and to preserve in them a perpetual juvenescence of feeling, elasticity of temperament, quickness of intellect, an almost Arcadian simplicity of life, and general goodness of disposition. Sites for tea-houses, inns, temples, and shrines are chosen in reference to the prospect. As regards fine architecture, Japan is peculiarly barren. The charm of its towns chiefly lies in their beautiful positions, lovely gardens, stately groves, and rural interminglings. Picturesque solitudes abound in the centers of the densest populations. These waifs of the far-off wilderness are devoted to offices of religion and rustic pleasure, which have much in common. They further serve as bountiful reservoirs of health, distributing to each city threshold the pure air of the dearly beloved country.

This appreciation of Nature extends to all her gifts. A European can hardly take in the passionate joy of a Yedoite in his darling Fousi-yama, the sacred mountain, whose volcanic cone, clothed in eternal snow, lifting itself high into the intensely blue azure of his native skies in magnificent silence, is his climax of sublimity in the material world—a symbol of imperishable patriotism and a celestial paradise. Neither can he share his knowledge of the animal world and its varied instincts. The wondrous ethereality of the atmosphere, defining distant places as sharply as the lines of an engraving, and revealing their secrets, gives an additional charm to the landscape. When weird in aspect, his fancy peoples it with spirits thin as air, strange in form and line, wishing him weal or woe according their disposition. With a more materialistic sense, he delights in his wild camelias, in full blossom, fifty feet tall; the gongless birds, of bright plumage, that add to the deep hush of the forests; and favorite picnic grounds, with their running waters and enamel of wild flowers. These are some of the scenes that keep him in a more cheerful mood and his æsthetic perceptions keener than those of most other civilized peoples. And yet he jokes on natural history, as he jokes with his gods and rulers; not, however, very often, as his taste is too honest to tolerate the horticultural outrages which the Chinese, French, and Dutch are prone to commit, in their systems of trying to help Nature adorn herself. More circumspect in dealing with her, he confines his ingenuity to dwarfing trees and rearing mammoth flowers. These traits in all their variety of individual characterization are to be found in their picture-books.

I have before me a bunch of tall bamboos, sketched in India-ink, the aerial perspective being rendered by gradations in the tinting. The joints of the canes are simply interstices in the drawing; through which the delicate India-paper shows; while the leaves, all disconnected from the parent stalks, would tumble to the ground were they real. No two of the indicating strokes are alike. A looser, freer manner of design could not be imagined. Yet each leaf has its own physiognomy; its physiology is perfect and action complete, alone or in the mass. No art could be more artless in execution, or with less of what Pre-Raphaelites call truth of detail. And yet no individual has seen it but has involuntarily exclaimed: "What a perfect study of Nature." In sparing himself, the artist has spared the spectator, and still realized to him a real plant, swaying in the breezy sunlight, free as Nature, and imbued with the power of her growth.

Science.

THE discovery of a new plant in a region so thoroughly investigated as the State of New York is now certain to make no small stir among amateur botanists. We recently referred to the detection of a curious parasite, *Arcuthobium campylopodium*, in the northern part of the state, and now have the pleasure to announce the addition of another member to our flora in a beautiful little fern, the mountain spleenwort, *Asplenium montanum*, one of the rarest and choicest among American ferns next to *Woodsia glabella*. Mr. H. M. Denslow is the fortunate discoverer of the plant, who caught sight of it as he was rowing past ledges of rocks rising out of Lake Mohunk, in Ulster County. Heretofore it has been found only a few times, from the hills of Lancaster and York Counties of Pennsylvania to the mountains of North Carolina and Alabama. This discovery, therefore, of a more northern station is all the more interesting as an extension of range, similar to the newly-detected southernmost outposts of *Aspidium fragrans* in the northern part of the state, *A. acrilatum Bootii* among the Catskill Mountains, and *Pellæa gracilis* at Passaic Falls.

....Two years ago a Swedish Arctic expedition to the coast of Greenland discovered several masses of meteoric iron, of large size, lying on the surface along the shore, and brought them home. Another scientific expedition of last year has just returned, bringing back over twenty new specimens, two of which are of extraordinary size. The largest, weighing twenty-one tons, and having a maximum section-area of forty-two square feet, is retained in Sweden, in the Royal Academy of Stockholm; the other, weighing nine tons, is sent to Denmark, having been found on her territory, and is placed in the Museum of Copenhagen. Their mineralogical character and chemical composition [illegible] aerolites beyond question, analysis showing them to contain five per cent. of nickel, with from one to two per cent. of carbon. The section of acid on polished surfaces brings out crystalline reticulation peculiar to meteoric iron. Though lying loose on the ground, they were found resting over basaltic rocks, in which they appeared to have been buried at first, from the fact that the basalt around contained fragments of meteoric material, while some of the meteorites themselves embraced portions of basaltic matter. Prof. Nordenskjold accounts for this phenomenon by supposing that they descended in a meteoric shower, and plunged into molten basalt of an eruption during the Miocene period, and owe their preservation to this circumstance. Although in perfect preservation when they were found, in spite of exposure to weather, ebb and flow of tide, etc., yet when removed to Europe they began to disintegrate with great rapidity. This quick destruction is thought to result from an absorption of chlorine from terrestrial sources in their new situation, by the formation of ferrous chloride. In the British Museum one of these masses has been kept from disintegration by a coating of shellac dissolved in absolute alcohol—a treatment which saved the great Melbourne meteorite.

....Recent upheavals along coast-lines, according to Mr. H. H. Howorth, in *Nature*, are confined to land bordering the Polar Sea, are greatest near the Pole, are continuous in all circumpolar areas, and diminish proceeding southward, until they cease altogether at the 57th parallel, the focus of elevation being at the Pole itself. In proof of this statement, he appeals to a variety of facts, drawn chiefly from Arctic researches. Pliny, the authority of bold Roman seamen, refers to Scandinavia as an archipelago. Ptolemy speaks of the Scandian Islands. In the seventeenth century Celsius affirmed that this country was being gradually upheaved at the rate of forty inches in a century. In our own time Lyell has found numerous indications that the Baltic has lowered since it has been inhabited by its present tenants, *testacea* identical with those of the sea just outside the Stockholm, seventy feet above the shore. At Soderleige, in a bed ninety feet above the sea, shells of litoral species, and wooden vessels joined by pegs, and not far away an iron anchor with nails, had been buried probably in the sands of the Litorina sea. Now we pass over where the last generation were accustomed to see boats or even ships floating. Experienced pilots in the Gulf of Bothnia estimate the fall of waters at two feet in thirty years. Finland exhibits all the characteristics of a recently-emerged land, being a mere congeries of lakes and swamps, separated by moss and sand from the continual falling of the level of the lakes. In the days of the Norsemen [illegible] the Gulf of Finland were, without doubt, joined by a considerable strait. In Spitzbergen recent bones and drift-wood have been detected several miles inland, far above high-water mark, and skeletons of whales thirty to forty feet above sea-level. Scal fishermen affirm that the land is rising, and, as a consequence, the seas now are too shallow for the right whale, which has forsaken the coast. The Bear Islands are mere heaps of ice and stones, evidently but recently covered with water, shoals and banks occupying at the present time what was tolerably deep water a century ago. The shores of the Polar Sea, from Lena to Behring's Straits, are for the most part low and flat; but present, a short distance inland, a line of high ground parallel with the present shore, scattered with old weathered drift-wood. At Port Kennedy shells of species living at the present time in the channel have been found at a hight of 357 feet and a bone of a whale 164 feet above the water-level. Dr. Hayes discovered on all the coasts the existence of ancient seabeaches, which had gradually risen to the hight of one hundred feet. Lyell's gauging the rate of emergence, from Scanis, where the land is stationary, to the most northern point of Norway, where the rise is four feet in a century, indicates a higher upheaval the nearer the approach to the Pole.

....Mons. Jansson, sent out by the French Academy to East India, to observe the solar eclipse, telegraphs from Ootacamund, during the eclipse, apparently: "Spectrum of the corona attesting matter beyond the atmosphere of the sun." This is an important discovery, if it settles the question whether the hydrogen limiting the atmosphere of the sun, and observed to extend to a distance whose angle amounts to seven to eight minutes therefrom, really forms an extremely attenuated prolongation of the same, or consists of matter independent of the cosmical substance, circulating freely. M. Janssen's dispatch tells us, almost as plainly as possible, that he beyond the limits of the solar atmosphere he has evidence of material, possibly of a cometary nature, obeying the law of gravitation.

....In passing through the Bitter Lakes, which for centuries were empty and dry, until converted by the Suez Canal into an inland sea, the gentlemen of the English Eclipse Expedition, on their way to India, remarked the waters, though introduced from the Red Sea, to be extremely bitter. As the general current is toward the Mediterranean, at the rate of three miles an hour, such a communication of saline matter shows how strongly the sands of the lakes must have been impregnated with bitter salts.

....Mon. Jousset has found that the phosphoric properties of the European glow-worm are possessed by the ova as well as by the parent, by confining two adult specimens in a glass tube until about sixty eggs were deposited. These eggs, as large as a pin's head, of a yellowish color, exhibited a microphyle, were covered by an extremely thin investment, and possessed brilliant phosphorescence from the moment of production to the time they were destroyed by exposure, several days after. When crushed in the dark, they afforded a liquid which, spreading on glass, shone with high luminosity, until evaporation took place.

....The phosphorescence of marine animals Professor Panceri, of Naples, finds to be due to matter secreted by special glands, and a secondary property of the thrown-off secretion, not possessed by living tissues, and, therefore, entirely analogous to the phosphorescence of decaying fish or bones. This secretion contains epithelial cells in a state of fatty degeneration, which, together with the fat they produce, are phosphorescent in consequence of a decomposition of a phosphoric hydro-carbon or of phosphoretted hydrogen. If one extremity of a *Pennatula* be irritated, a stream of light runs along the whole polyp-colony, at a measurable rate of transmission.

Missions.

MARÉ, the most southern island of the Loyalty group, brings us another fulfilment of the promise, "The isles shall wait upon me, and on mine arm shall they trust." As in the case of many of these islands, native pioneers had prepared the way for the foreign missionary; three teachers from Rarotonga and one from Samoa having begun their work in 1841, and progressed so far as to build two chapels for their first hearers at the points where they located. In all other parts heathenism, with its evils of war, murder, cannibalism, fetichism, prevailed without restraint. Probably no people had ever sunk lower in superstition and degradation than the inhabitants of Maré at the time of the arrival of the Gospel-bearers of the London Missionary Society, in 1854. To overcome the ferocity and cruelty of such a race of men, to change a whole island from cannibalism to Christianity, is surely no light affair; but we are now told that at the present time there are no heathen on Maré. There may be one here or another there who refuses to give up former ways; but heathenism as a system is destroyed. The struggle has been a long and hard one; yet the Gospel has triumphed, and the foreign missionaries are withdrawing, leaving the island in the possession of a Christian people. Nothing is more affecting than to read of the manner in which the younger men and women were wont to show their dissatisfaction with the ways of their fathers, and of their longing for the better life, brought to them by light and hope in the cross of Christ. Now a youth of eighteen is ashamed to come and ask to be taught as a child! All the New and portions of the Old Testament have been translated into their language, and are printed in their own press, by themselves, together with their school-books, a number of commentaries, hymn-books, and other works. Besides common schools, there are boarding-schools at each

threatens extinction, foreigners, they can ven under the regulation Government, evils of slave-trade, ples of needed labor-

ne Week.

bly, the subject of r materials, has for y debated. The Gov- tax, and President ppose in its favor the majority of that o it, and the press he country denounced e that would cause the ns to the industries of he Assembly adopted 71 providing that the ort to the taxation of en other taxes fall of renue to meet the ex- nt. This, although for lso of the disputed Government to be a- easure; and President a personal way, immem- bly his formal resig- the Republic, accom- nouncement that all the their portfolios. Great in the Chamber there- ost unanimous vote ppealing to the patriot- and refusing to accept deputies of the Right eeting and adopted a hat the tariff was solely , and not of politics; inst the measure they pressing want of con- ment. The deputations ding these resolutions dent, and received, in consent "to remain in mber and the country." members of the cabinet their resignations. The rave importance, inas- reved that, on the one mbly yield to the Gov- to impose the tax, nce very great popular the other hand, should rsist in resigning his at the Germans would l departments, in order he regular payment of .The people are every- certions to relieve the esence of the German g money toward paying ermany. French ladies European capitals have ain money for the same ernment has prohibited of the *Constitution* and , which act excites great ople.

panese Embassy arrived he 15th inst., composed highest rank yet sent The embassy is headed he prime minister of the dited as envoy extraor- plenipotentiary to the includes a member of Council, the chief minis- stant, minister of pub- stant minister of foreign achés, 16 secretaries and rants, and 23 Japanese ne for the purpose of be- some of our institutions ject of the embassy is to ernments of the Treaty to the revision of the be made before July of s members are progress- ition and profess great ers. At a serenade given San Francisco Prince s follows:

SCISCO:—It is now a recog- the conclusion of the treaty s and our country, that our ly increased with our new Our advancement in the arts nations we now consider a ndship, and desire that with l intercourse there shall be tual friendship. (Cheers.) With ty results, and further facilitat- r people in the civilization of e Imperial Majesty of Japan ch all those countries having the capacity of ambassadors visiting your country. The is unquestionable proof to us erica, and I assure you it is hearts of our people. Your en announced to His Imperial roughout Japan, and assist in dship between our countries. e Japanese people should in- ntercourse we get to know

e embassy are mostly is conceded, by all who with them since their day, good breeding, and ey equal the same num- in any nation of Europe

n Mexico appears to be way. The insurgents at rozas, having been re-en- nt forces, under Gen. t to raise the siege of retreat to Camargo, by the enemy. On ade an attack on the was progressing at the from there. The fall of d. The insurgents are f San Luis Potosi and portions of both states also hold the states of Leon and the city of ere are moving to occu- amoras is being invested e expected to soon fall

oatia has been dissolved

in consequence of its compromise proposed by ats of Austria and Hun- a deputation of Roman Andrassy declared that der no constraint, as is recent appointment The relations between are on a good footing. Roman Catholic Power fled in offering the Pope houses of the Reichsrath ress to the Crown rela- ent existing among the of the Empire.

overnment has resolved, e Valmaseda as captain- Espartero has been made ...The Government has rrors of provinces to asons belonging to or in with the International cemetery in Havana is to ombus, and the remains rver, which are now de- hedral, will be transferred ure day, and placed with- ent to be erected to his

es existing in the Louis- ppear to be at an end. ty are triumphant. The having returned to their inst. a resolution was declaring the late extra consequently confirming inciple back as president of utenant-governor. This al. The whole matter is by a congressional com-

onary force of British dispatched from Delhi, Loonbala, who had re- ted depredations on the ry. They met the rebels mpletely defeated them, g Ram-Sing, their chief, d of his followers, and mainder. The revolted quell.

y between Germany and d, and relations between sumed on a friendly foot-

Division of the South has and the officers been their respective depart-

legislature has passed a the payment of the state year in currency, instead

offenberg has been ap- ister at Washington, to

arnum has been elected New York Department of the Republic.

tates Supreme Court has n affirming the consti- gal-tender Act.

Ministerial Register.

SETTLEMENTS.

Armstrong, Robert, United Presb., inst., Jan. 10th, in Second church, Jersey City, N. J.
Barber, Joseph, Bapt., inst., Jan. 3d, at Cochesett, Mass.
Burdett, Mr., Presb., inst., Jan. 15th, at Bensalem, Pa.
Carroll, J. Halstead, D.D., Reformed (Dutch), inst., Jan. 11th, in East church, Brooklyn.
Cheever, William M., Presb., inst., Dec. 31st, in Second church, Kansas City, Mo.
Coggeit, William H., Southern Presb., inst., Dec. 30th, at Palmyra, Mo.
Cochran, William P., Presb., inst., Dec. 29th, at Palmyra, Mo.
Daniel, Eugene, Presb., inst., Nov. 19th, at Camden, Ala.
Fox, Louis R., Presb., of Washington City, inst., Jan. 15th, as associate pastor in Tenth church, Philadelphia.
Hassell, Richard, Cong., of Wisconsin, inst., at Jasper, Ia.
Hillman, W. G., Presb., inst., Jan. 14th, in Westminster church, Philadelphia.
Leroy, S. P., Bapt., ord., Jan. 2d, at Camden, Me.
Macomber, W. W., Presb., of Virginia City, Nev.
Mecklin, James A., Presb., inst., Nov. 24th, at Hopewell, Miss.
McIvride, Charles P., Cong., inst., Dec. 19th, at Emporia, Kan.
McApe, Samuel L., Presb., ord., Dec. 11th, at Red Oak, Ia.
McLaughlin, D., Bapt., of Clarksburg, West Va.
McMonagle, J. H., Presb., inst., Dec. 30th, at Raleigh, Pa.
Paine, J. M., Univ., inst., Jan. 17th, at Norwich, Ct.
Senft, E. L., Univ., ord., Dec. 28th, at West Concord, Vt.
Shaull, Hiram, Reformed (German), inst., Dec. 24th, at Sidney, O.
Walker, Henry, United Presb., inst., Dec. 19th, at Morning Sun, Ia.
Wreester, John H., Presb., inst., Jan. 10th, at South Orange, N. J.

CALLS.

Anderson, George S., Cong., of Stockholm, N. Y., to Niagara City, N. Y.
Brooks, T. J., Epis., to Council Bluffs, Ia.
Brown, Abbott, Epis., to Malden, Mass.
Brown, ——, Welsh, of Chesterville, to O'Brien dale, O.
Barstow, F. O., Epis., of Cheyenne, Wy. Ter., to Moulin, New Mexico.
Banister, T. Lewis, Epis., of Greenville, Ala., to Pushwataha, Ala.
Beale, David J., Presb., of St. George, Del., to Light-street church, Baltimore, Md.
Burroughs, Thomas, Epis., of Huhnesville, Pa., to Georgetown, D. C.
Burton, Mr., Cong., of Morgan, O., to Rawsonville and Grafton, O.
Burt, J. C., Jr., Presb., of Vernon, Ind., to Jeffersonville, Ind.
Campbell, W. W., Presb., of Delphi, Ind., to Plymouth, Ind.
Coleman, George W., Cong., of Pittsfield, Mass., to Neponset, Ill.
Cook, E. C., Freewill Bapt., of Brownfield, Me., to Decatur, Mich.
Crooks, G. A., D. D., Epis., of Philadelphia, to Lincoln, Me.
Crosby, James H., Cong., of Bangor, to Lincoln, Me.
Daniel, I. J., Presb., to Shongala and Winona, Min.
Davis, John, Bapt., of South Norwalk, Ct., to Central church, Norwich, Ct.
Demarest, S. R., Cong., of Woburn, to First church, Lynn., Mass.
Denison, James, Congn., of Sherman, Mich.
Dobson, J. A., Univ., to Nunda, N. Y.
Fisk, Dr., Univ., of St. Lawrence University, N. Y., to Grand Rapids, Mich.
Foster, Roswell, Cong., to Fremont, Neb.
Goodspeed, T. W., Bapt., of Quincy, Ill., to Second church, Chicago, as associate pastor.
Glazier, Newton, Bapt., of Central Falls, R. I., to Montpelier, Vt.
Gruhlman, J. W. D., Reformed (German), to Church of the Cross, Philadelphia.
Hale, Isaac G., Presb., to Kenton, O.
Hussey, A. C., Bapt., of Newton Seminary, to Grafton, Mass.
Jackson, W. F. B., Epis., of Utica, N. Y., to Church of St. John the Evangelist, Philadelphia.
Jackson, George A., Cong., of North Adams, Mass., to Leavenworth, Kansas.
Kellogg, Charles D., Presb., to Milford, O.
Kerr, R. M., Presb., of Newcastle, Pa., to Middlesex, Pa.
Kleiroad, W. R., Presb., to New Philadelphia, O.
Landon, G. M., Cong., of Madison, Wis., to Washington, Ia.
Learned, E. Epis., of Medford, Mass., to Taunton, Mass.
Leavens, G. G., Bapt., of Durham, Me., to Brooklin.
Maile, John L., Cong., to Sheboygan, Mich.
Mann, Isaac, R. F., Cong., to Wayne, O.
Mann, Thomas J., Bapt., to Milford, Pa.
Middleton, H. W., Bapt., to Courtland, Miss.
Moses, George, Univ., to Oneida, Ont.
Murrill, S. M., of Spring Prairie, Wis., to Columbus, O.
McNulty, Rob Roy McGregor, Presb., to Westminster church, Columbus, O.
Nason, Elias, Congn., of North Billerica, Mass., to Sanford, Me.
Palmer, Noble, Epis., to Catharine, N. Y.
Patterson, J. G., Presb., of Waverley, Ia., to Fort Madison, Ia.
Pratt, James, D. D., Epis., to St. Philip's church, Philadelphia.
Ralph, W. S., Univ., to La Crosse, Wis.
Rand, William H., Cong., of Solon, Me., to Old Town, Me.
Riddell, R. R., Bapt., of Sing Sing, N.Y., to Palmer, Mass.
Roberts, S. C., Epis., of Norfolk, Va., to Chesterton, Md.
Rogers, B. F., Univ., of Winchester, to Oshkosh, Wis.
Root, L. J., Presb., to Shelbyville, Ill.
Safford, A. W., Cong., of Chicago Seminary, to Cawker City, Kan.
Sawyer, W. W., Bapt., of Milford, Pa., to Columbia, Pa.
Sleeper, William T., Cong., of Sherman Mills, Me., to Caribou, Me.
Sisson, W., Univ., to Farmington, Mich.
Spinning, George L., Presb., of Appleton, Wis., to Berlin, Wis.
Stolt, Arthur, Bapt., to Ainsworth, Ia.
Stuart, A. R., Epis., of St. Marks, S. C., to Chilicothe, O.
Titus, E. H., Cong., of Bethel, Me., to Farmington, N. H.
Townsend, J. L., Epis., of Jacksonville, Ill., to Peoria, Ill.
Towner, E. E., Bapt., of Amherst, Mass., to Brighton, Mass. Accepts.
White, S. P., Bapt., of Pondville, Vt., to Vershire, Vt.
Whitman, G. O., Cong., of Yale Seminary, to Presb. church at Tarrytown, N. Y.
Williams, Mr., Cong., of Wales, to Edinburgh, O.
Wirch, M., Luth., to New Sweden, Me.
Worrell, C. F., D.D., Presb., to Squam Village, N. J.

REMOVALS.

Abbott, Stephen C., Bapt., of Townshend, Vt.
Borden, Thomas, Univ., of Manchester, N. H.
Brown, John G., D.D., United Presb., of Third church, Pittsburgh.
Cox, S. L., Bapt., of Samptown, N. J.
Dobson, John A., Univ., of Conesus, N. Y.
Elliott, L. H., Cong., of Winnecki, Vt.
Fisk, J. B., Cong., of Manistee, Mich.
Humphreys, Charles A., Unit., of Springfield, Mass.
Johnson, Samuel, Cong., of Newark Village, N. Y.
Martin, G. W., Presb., of Schaghticoke, N. Y.
Marshall, H. G., Cong., of Avon, Ct.
Miller, John B., Presb., of Enon Valley, Pa.
Powers, Henry, Cong., of Elm Place church, Brooklyn, N. Y.
Purves, John, Epis., of Woodbury, Ct.
Ricker, Joseph, D.D., Bapt., of First church, Augusta, Me.
Shaw, Charles G., Presb., of Central church, Syracuse, N. Y.
Teller, D. W., Cong., of Hadlyme, Ct.
Weer, E. H., Bapt., of Rockville, O.
Wesels, S. N., Bapt., of Forestville, N. Y.
Whedon, J. A., Presb., of First church, Oswego, N. Y.
Winchester, W. W., Cong., of Bridport, Vt.

DEATHS.

Allen, L. W., Bapt., of Tennessee, Dec. 25th.
Boyden, D. Hanson, Epis., of Touro and Leeds, Va., Dec. 23d.
Brinkerhoff, William H., Cong., 67, of Weymouth, O., Dec. 11th.
Chubbuck, Francis E. R., Epis., of Clarksborough, N. J., Jan. 2d.
Clark, J. B., D.D., United Presb., 45, of Second church, Allegheny, Pa., Jan. 13th.
Clark, Atherton, Bapt., 57, of South Dover, N. H., Jan. 4th.
Conant, W. M., Meth., of Milan, O., Dec. 20th.
Field, A. C., Meth., 57, of Tarrytown, N. Y., Jan. 13th.
Goodfellow, T. M., Meth., of Elk Grove, Ill., Dec. 29th.
Husband, Charles, Epis., 33, of Marbledale, Ct., Dec. 20th.
Jones, Joseph H., Bapt., of King and Queen Co., Va.
McGill, Dr., Cath., Bishop of Virginia, 69, at Richmond, Jan. 14th.
Ray, B. F., Cong., 48, of New Ipswich, N. H., Jan. 7th.
Roberts, Issachar J., Bapt., formerly volunteer missionary to China, at Upper Alton, Ill., Dec. 29th.
Ryan, W. M. D., D.D., Meth., of York, Pa., Jan. 4th.
Shaffer, Hiram M., M.D., Meth., of Richmond, O., Dec. 29th.
Sherwood, J. M., Southern Presb., of Fayetteville, N. C., Jan. 5th.
Thurston, James, Unit., of West Newton, Mass., Jan. 13th.
Tooker, Mauly, Meth., 73, of Chicago, Dec. 30th.

MISCELLANEOUS.

Baumes, J. B., Bapt., has become editor of the *Journal and Messenger*, Cincinnati.
Brown, John G., D.D., Presb., of Pittsburg, Pa., devotes himself to pastoral work for the deaf-mutes.
Johnson, George H., Reformed (German), of Somerset, Pa., has been elected missionary superintendent for the Synod of Pittsburgh.
Taylor, W. J. R., D.D., Reformed (Dutch), of Newark, has become editor of the *Christian Intelligencer*.

Our Young Folks.

A SLEIGH-RIDE.

BY EDGAR FAWCETT.

The sleigh's at the door, and the horses are stamping,
Eager to rush through the fresh, frosty air
That smokes at their nostrils, and sets their flanks tingling,
And fills them with capers—the frolicsome pair!
Now, children, don't loiter so long with your dressing,
But hurry to take your warm seats in the sleigh;
And, muffled in coslest buffalo-wrappers,
We'll hear the bells clash as we scamper away.

Ah! while we go fleetly, go merrily onward,
How queer to watch all the wild change winter makes,
In meadows and marshes, in orchards and uplands,
In lanes and in roadsides, in rivers and lakes!
How green those great chestnuts were all through the summer!
Oh! here we went berrying—wasn't it nice?
And this is the spot of our pic-nic; and only To think, we once fished in that mirror of ice!
It's stupid to sigh, though, for summer's past pleasures;
Because, if they lasted forever, you know,
Perhaps we should find ourselves hating the flowers,
And longing for rigorous north winds to blow.
Besides, who shall say winter isn't delightful,
When able to furnish such sleigh-rides as these—
With merry bells ringing, the air fresh and stinging,
And enough wraps to smother yourself, if you please.

THE CORN-BALL MONEY,

AND WHAT BECAME OF IT.

BY SUSAN COOLIDGE.

Dotty and Dimple were two little sisters, who looked so much alike that most people took them for twins. They both had round faces, blue eyes, straight brown hair, cut short in the neck, and cheeks as firm and pink as fall apples; and, though Dotty was eleven months the oldest, Dimple was the taller by half an inch, so that altogether it was very confusing.

I don't believe any twins could love each other better than did these little girls. Nobody ever heard them utter a quarrelsome word from the time they waked in the morning, and began to chatter and giggle in bed like two little squirrels, to the moment when they fell asleep at night, with arms tight clasped round each other's necks. They liked the same things, did the same things, and played together all day long without being tired. Their father's farm was two miles from the nearest neighbor, and three from the schoolhouse; so they didn't go to school, and no little boys and girls ever came to see them.

Should you think it would be lonely to live so? Dotty and Dimple didn't. They had each other for playmates, and all outdoors to play in, and that was enough.

The farm was a wild, beautiful spot. A river ran round two sides of it; and quite near the house it "met with an accident," as Dotty said—that is, it tumbled over some high rocks in a waterfall, and then, picking itself up, took another jump, and *landed* all white and foaming in a deep wooded glen.

The water where it fell was dazzling with rainbows, like soap-bubbles; and the pool at the bottom had the color of a green emerald, only that all over the top little flakes of sparkling spray came and glittered in the sun. Altogether it was a wonderful place, and the children were never tired of watching the cascade or hearing the rush and roar of its leap.

All summer long city people, boarding in the village, six miles off, would drive over to see the fall. This was very interesting, indeed! Carryalls and big wagons would stop at the gate, and ladies get out, with pretty round hats and parasols; and gentlemen, carrying canes; and dear little children, in flounced and braided frocks. And they would all come trooping up close by the house, on their way to see the view. Sometimes, but not often, one would stop to get a drink of water or ask the way. Dotty and Dimple liked very much to have them come. They would hide, and peep out at the strangers, and make up all kinds of stories about them; but they were too shy to come forward or let themselves be seen. So the people from the city never guessed what bright eyes were watching them from behind the door or on the other side of the bushes. But all the same it was great fun for the children to have them come, and they were always pleased when wheels were heard and wagons drove up to the gate.

It was early last summer that a droll idea popped into Dotty's head. It all came from a man who, walking past, and stopping to see the fall, sat down a while to rest, and said to the farmer:

"I should think you'd charge people something for looking at that ere place, stranger."

"No," replied Dotty's father. "I don't calculate on asking folks nothing for the use of their eyes."

"Well," said the man, getting up to go, "you might as well. It's what folks is doing all over the country. If 'twas mine, I'd fix up a lunch or something, and fetch 'em that way."

But the farmer only laughed. That night, when Dotty and Dimple were in bed, they began to whisper to each other about the man.

"Wasn't it funny," giggled Dimple, "his telling Pa to fix a lunch?"

"Yes," said Dotty. "But I'll tell you what, Dimple, when he said that, I had such a nice plan come into my head. You know you and me can make real nice corn-balls."

"Course we can."

"Well, let's get Pa, or else Zach, to make us a little table—out of boards, you know; and let's put it on the bank, close to the place where folks go to see the fall; and every day let's pop a lot of corn, and make some balls, and set them on the table for the folks to eat. Don't you think that would be nice?"

"I'm afraid Mother wouldn't let us have so much molasses," said the practical Dimple.

"Oh! but don't you see I mean to have the folks *pay* for 'em. We'll put a paper on the table, with 'two cents apiece' or something like that on it. And then they'll put the money on the table, and when they're gone away we'll go and fetch it. Won't that be fun? Perhaps there'd be a great, great deal—most as much as a dollar!"

"Oh, no!" cried Dimple, "not so much as *that*. But we might get a greenback. How much is a greenback, Dot?"

"Oh! I don't know," replied Dotty. "A good deal, I know. But I guess it isn't so much as a dollar."

The little sisters could hardly sleep that night, they were so excited over their plan. Next morning they were up with the birds; and before breakfast Mother Father, and Zach, the hired man, had heard all about the wonderful scheme.

Mother said she didn't mind letting them try; and Zach, who was very fond of the children, promised to make the table the very first thing after the big field was ploughed. And so he did; and a very nice table it was—with four legs and a good stout top. Dotty and Dimple laughed with pleasure when they saw it.

Zach set it on the bank, just at the place where the people stood to look at the view; and he drove a stake at each corner; and found some old sheeting, and made a sort of tent over the table, so that the sun should not shine under and melt the corn-balls. When it was all arranged, and the table set out, with the corn-balls on one plate and maple-sugar cakes on another, it looked very tempting, and the children were extremely proud of it. Dotty cut a sheet of paper, and printed upon it the following notice:

"Corn bals 2 sents apece.
Sugar 1 sent apece.
Plese help yure selfs and put the munney on the table."

This was pinned to the tent, right over the table.

The first day four people came to visit the waterfall; and when the children ran down to look, after they had driven away, half the provisions were gone, and there on the table lay four shining five-cent pieces! The next day was not so good; they only made four cents. And so it went on all summer. Some days a good many people would come, and a good many pennies be left on the table; and other days nobody would come, and the wasps would eat the maple-sugar, and fly away without paying anything at all. But little by little the tin box in Mother's drawer got heavier and heavier, until at last, early in October, Dotty declared that she was tired of making corn-balls, and she guessed the city-folks were all gone home; and now wouldn't Mother please to count the money, and see how much they had got?

So Mother emptied the tin box into her lap, with a great jingle of pennies and rustling of fractional currency. And how much do you think there was? Three dollars and seventy-eight cents. The seventy-eight cents Mother said would just about pay for the molasses; so there were three dollars all their own—for Dotty and Dimple to spend as they liked!

You should have seen them dance about the kitchen. Three dollars! Why, it was a fortune! It would buy everything in the world! They had fifty plans, at least, for spending it; and sat up so late talking them over, and had such red cheeks and excited eyes, that Mother said she was afraid they wouldn't sleep one wink all night. But, bless you, they did, and were as bright as buttons in the morning.

For a week there was nothing talked about but the wonderful three dollars. And then one evening Father, who had been over to the village, came home with a very grave face, and, drawing a newspaper from his pocket, read them all about the great fire in Chicago.

He read how the flames, spreading like wind, swept from one house to another, and how people had just time to run out of their homes, leaving everything to burn; how women, with babies in their arms, and frightened children crouched all that dreadful night out on the cold, wet prairie, without food or clothes or shelter; how little boys and girls ran through the burning streets, crying for the parents whom they could not find; how everybody had lost everything.

"Oh!" said Dimple, almost crying, as she listened to the piteous story, "how dreadful those little girls must feel! And I suppose all their dollies are burned up too. I wouldn't have Nancy burned in a fire for anything"; and, picking up an old doll, of whom she was very fond, she hugged her with unspeakable affection.

That night there was another long, mysterious confabulation in the children's bed; and, coming down in the morning, hand in hand, Dotty and Dimple announced that they had made up their minds what to do with the corn-ball money.

"We're going to send it to the Sicago," said Dimple, "to those poor little girls whose dollies are all burned up!"

"How will you send it?" asked their Mother.

"In a letter," said Dotty. "And please, Pa, write on the outside: "From Dotty and Dimple, to buy some dollies for the little girls whose dollies were burned up in the fire."

So their father put the money into an envelope, and wrote on the outside just what Dotty said. And, when he had got through, he put his hands in his pockets and walked out of the room. The children wondered what made his face so red, and when they turned round there was Mother with tears in her eyes.

"Why, what's the matter?" cried they. But their Mother only put her arms round them and kissed them very hard. And she whispered to herself: "Of such is the Kingdom of Heaven."

The Sunday-school.

The complaint is made in some quarters that the use of the modern lesson-paper tends to the exclusion of the Bible from the Sunday-school class; that, instead of teacher and scholars bending together over the Scriptures they are mutually searching, they examine together a few verses printed on a detached slip, with comments or suggestions from some commentator, without making personal reference, step by step, to the supreme authority of God's Word on any point in question. If this objection were valid, it would furnish abundant reason for the rejection of lesson-papers; but there certainly seems no more inducement to confine study now to the lesson-paper than there was formerly to limit it to the question-book; and it is true that in some of the best Sunday-schools, at present, no lesson-papers are permitted for use in the classes, or even in the schoolroom. Some superintendents are so rigid in this as to take a lesson-paper away from a scholar or teacher as quickly as they would a plaything, if he sees it in use there.

On the other hand, the question-books of modern days have, in the opinion of many, had a tendency to draw away scholars from Bible study, and to shut out the Bible from the class. The first question-books—the old Union Questions—were on consecutive portions of Scripture, and they doubtless were helps rather than hindrances to Bible study to all who used them rightly; but when one man wanted to give his idea of Bible duties, and another of Bible truths, and another of Bible doctrines, and another of Bible promises, and another of Bible warnings, and all that sort of thing, and picked out a passage here, and a passage there, and put together references in his own way, to prove the correctness of his own views—then the question-books, thus made up, were poor, very poor substitutes for the Bible as subjects of study. It was not the Bible, but Mr. Brown, or Mr. Jones, or whoever else made the question-book, that was to be followed in all the lesson examination and recitation; and it is hardly to be suggested at that many have preferred the Bible, pure and simple, without note or comment, and without the aid of any skeleton plan of analysis or suggestive questions, as the subject of study for and in the Sunday-school class, to any patch-work question-book of the style named. But the now popular lesson-paper gives first a portion of Scripture for examination, and then proposes sundry helps to its study. It directs thought and study to the Bible as a whole, not away from it. If the teacher will see that the lesson-paper is used only according to its design, and not brought into the class, the Bible passage which forms its text will be none the less precious and intelligible for having been examined with the help of the analysis which it furnishes. It is the Bible itself which must be studied in the Sunday-school to make the Sunday-school profitable in the winning and training of souls. Whatever agency—question-book or lesson-paper—would draw away teacher or scholar from that study would do far more a curse rather than a benefit in any Sunday-school. The advantage of the lesson-paper over the more commonly used question-books of the later days is that it brings back the schools to the examination of the sacred text, to find for themselves the lessons it teaches; and it can hardly be questioned by any intelligent observer that there is more of Bible study in our Sunday-schools to-day than ever before. Those who oversee or have a part in the management of Sunday-schools must, however, look to it that the users of lesson-papers do not so misuse them as to diminish interest in the personal study of the Bible by all. Topical *recitations* in the Sunday-school concert, or children's general meeting, are well, as tending to exhibit certain phases of truth, and to illustrate the fullness and beauty of Scripture teaching on any point of interest; but for *study* in the Bible school, by scholars old or young, not a topic, but the Word itself, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and it is in the personal examination of the several portions of that Word that each prayerful, spirit-led child of God is to find for himself what are its doctrines, duties, promises, and warnings, that the "man of God" may become "perfect, thoroughly furnished unto all good works."

....Rev. S. Jaulmes Cook, a Sunday-school missionary in French Switzerland, makes an interesting report, through the London *Sunday-school Teacher*, of French Sunday-schools after the war. A noticeable feature in many of these schools is the absence of the class system. They are, in fact, schools held on Sunday, under the paid weekday teacher, or the pastor, rather than gatherings for Bible study, where Christian men and women volunteer to lead a limited number of scholars, as in the English and American Sunday-schools. At Mandane the pastor told Mr. Cook "that he had tried the class system last year; but that it had altogether failed, his teachers being young girls, with little piety, and they lacked perseverance." At Desandans "the whole burden of the school rested upon the aged pastor." Of him it is said: "This pastor is one of the best of men, pious, affectionate; but he has never seen a Sunday-school as we understand it." At St. Suzanne "the pastor and the schoolmaster worked together." At Champony "the pastor taught the seniors, and his wife, with another lady, those children under ten." At Valentigny "is a school of eighty girls, under the direction of a lady only twenty years old." Here was trouble, however—for a time preventing school sessions; "for the bridges had been cut off by the Prussians, and the children could not reach the school." At Allonjole the pastor and his wife had a fine school. Of it Mr. Cook says: "I was astonished to find how well they could repeat their lesson, and answer all the biblical questions put in the *Messager*. The discipline is perfect, yet they have no help but that of the day teachers, and that is little enough." The chief effort of the Foreign Sunday-school Committee of this city is to press the idea of volunteer lay teaching in European Sunday-schools, and so both to multiply and improve such schools. The importance of this work is indicated by the report of existing French schools.

....A writer in the English *Church Sunday-school Magazine* says, in answer to the question, What is to be done with an inefficient teacher? (a question that is puzzling many a superintendent and pastor on this side of the water):

"My view of the matter is, that gently and kindly such one should be told, either by the clergyman or by some one in the school who, from his age and position in the school, could reasonably be supposed to know that he is unfitted for the difficult work of instruction, and that another sphere, for which he had more aptitude or qualification, would be arranged for him. I have known cases where a very bad teacher was a capital visitor; and, if so, why should not the post of visiting teacher be established, which would be especially valuable, as the visitation should take place on the Sunday afternoon? . . . But probably the reply will be, 'I should not like to tell Mr. Brown, he will be offended and leave in a huff.' I answer, *Why* should we refuse to undertake an unpalatable task, simply because of the fear of man, which, in this case, brings a snare upon a whole school? If persons are at work for God's glory only, they will not mind being put into suitable position pointed out to them; and, if they *do* leave, out of temper, we are well rid of those who think more of their own dignity than the promotion of the cause."

....A somewhat novel mode of evangelism among the young is attempted by Mr. Edward Bristol, of Buffalo, N. Y., in a series of union prayer-meetings for young people—from fifteen or sixteen years old, upward—to be conducted by himself, in conjunction with the pastors throughout this state, as opportunities open to him. Mr. Bristol is an earnest and judicious Christian worker, of no little experience in Bible-class teaching and religious activities. He is an elder in Rev. Dr. Hescock's (Presbyterian) church, and his new mission is undertaken by the advice and suggestion of ministers and laymen of Buffalo and elsewhere, who know his fitness for it. "The object of these meetings is to increase specific effort in the church and Sabbath-school for the culture and training of this important class; to secure a more earnest, practical consecration of young Christians to the cause of Christ; and also to appeal to the unconverted." The work is wholly at his own expense, and among different denominations, as invitations may come to him.

....Too much may be done in the way of effort to bring scholars into the Sunday-school. A superintendent of a Sunday-school in Kansas told a friend, awhile ago, that he was in the habit of going on Sunday afternoon into a German beer-garden, and drinking beer with parents and children, for the purpose of winning the children to his Sunday-school. The question might well be asked, Why are not those children as well off in the beer-garden as in that superintendent's Sunday-school? But he is not the first man who has made the mistake of supposing there is any gain to Christ's cause by the letting down its standard to win souls. "And I, if I be lifted up from the earth, will draw all men unto me," said Jesus. The disciple of Jesus must be like-minded with the Master in this. No sinning with a sinner will help him heavenward.

....At a Sunday-school gathering in Amsterdam, Holland, an idea which has been acted on at Bethany Mission, in Philadelphia, and at Grace Mission, in this city, and which might do still further service elsewhere, was thus happily carried out:

"The thought had struck the committee—ever alive to the interests of the dear children—of giving each one of them a pot of flowers to cheer and enliven their homes. An application was made to Aerts as to the cost of these plants, and immediately he found what the object was he nobly offered to make them a present of 300; and here, ranged at the door, on raised platforms, stood these 300 pots of fuchsias, geraniums, etc. Each child, as he or she went out, received a pot, which they carried under their arms, some of the little ones being almost enveloped in the foliage rejoicing in the present they were thus going to take home, and nurture and care for as their own."

....In the Sunday-school of the First Baptist church at Binghamton the memorizing of Scripture and the giving of missionary offerings by the scholars is stimulated through a careful record of the number of verses committed and of pennies contributed by each scholar, kept on a separate slip for each class, arranged for a single month. These slips are distributed in the school each Sunday, and gathered up again when the blanks for the day are filled, that a full record of the school's learning and giving may be made from them by the secretary. The scholar who has not committed some portion of Scripture to memory and given an offering into the Lord's treasury each Sunday is lacking in the improvement of his privileges and the performance of his duties.

....The Committee of the Normal Department of the Sunday-school Union of the Methodist Episcopal Church, at a recent meeting, determined to publish a monthly letter containing a short account of the work of exploration in the Holy Land, or of the Jordan, done by the Palestine Exploration Society of this country. The letter is to give the latest results of the work, and its bearing upon the illustration and study of Scripture. It will be sent each month to any Sunday-school or individual subscribing ten dollars for one year. The money is to go into the general fund of the Exploration Society.

....Dr. John Hall always visits his church Sunday-school at its Sunday morning session, and says a word of counsel or cheer to each teacher, as he moves quietly about the room. Once a month, moreover, he takes the school in hand, and conducts a review exercise on the lesson of the month. He leads a Bible-class in study on Saturday of each week. In this way he has a full share in all the Sunday-school work, and a better acquaintance with its condition and needs than if he merely taught a Bible-class as its regular session.

Educational.

MISCELLANEOUS.

We present this week an installment of statistics respecting the condition of the public schools, and of educational matters generally, in several of the states, as they are given in the messages of governors to their respective state legislatures. We have already published Governor Hoffman's figures.

....In Pennsylvania there are 834,614 pupils in the schools and 75,000 absentees. The total expenditures for 1871 were $3,580,918. Superintendent Wickersham makes a number of important suggestions looking to the increased efficiency of the system, especially in the way of more thorough supervision. He recommends a reorganization under five distinct bureaus or departments: 1. Elementary Education; 2. Higher Education; 3. Professional Education; 4. Orphan Schools; 5. Special Instruction. To effect this would require time and increased appropriations but the money of the state could not be devoted to a better purpose. He favors Senator Buckalew's plan of cumulative voting in the election of school directors; and respecting neglected and vagrant children he suggests the following measures as preferable to a compulsory system:

"1. A judicious truant law.

"2. A judicious law preventing the employment of children in mines, manufactories, etc., without some provision for their education.

"3. A law authorizing boards of directors in cities and large towns to appoint and pay, when needed, a *school missionary*, to visit the parents of children not in school or attending irregularly, and endeavor to secure their attendance.

"4. A law legalizing, if not requiring, the establishment of a home for friendless or neglected children in every county in the commonwealth, and giving the boards of directors of the several districts power to send to these institutions such children as the safety of society might justify being disposed of in that way."

....Governor Washburn presents in his inaugural address a remarkable exhibit of the efficiency of the common school system of Massachusetts. The amount of money expended for public schools during the past year was $4,934,408 (or $3.42 for each resident of the state), of which $1,712,073 was used in erecting schoolhouses. The number of children of the state between the ages of 5 and 15 is 278,249, of whom 273,601, or all but 4,588, were enrolled as pupils in the schools. The average amount appropriations for this purpose is shown by the statement that in 1858 the state expended only $6.00 for each child, while now the amount is $11.75. Probably no other state can present a record so satisfactory....Speaking of educational matters in general, Gov. Washburn pronounces the Agricultural College at Amherst "one of the most valuable institutions in the state"; urgently advises the promotion and encouragement of technical education, as a means of advancing the manufacturing interests of the commonwealth; and respecting "the growing desire among the women of the state for greater and improved educational privileges" he declares that, while the course of instruction for young women need not necessarily be "like that laid down in our best colleges for young men, it ought not in any respect to be inferior." These are manly words, but the Governor is able to add something better than mere words.

"It is gratifying to know," he says, "that there will soon long be opened at Northampton a woman's college, of the highest and most liberal grade, founded on the noble bequest of the late Sophia Smith, of Hatfield, and left about four hundred thousand dollars for building and carrying on such an institution."

....Governor Randolph, of New Jersey, in his message, devotes considerable space to statistics of the public schools, of which the following is a summary: The amount of money raised by taxation for the support of the schools during the year was $2,375,000—about $2.69 for each resident of the state. The number of children of school age (which in this state is from 5 to 18, while in Massachusetts it is from 5 to 15) is 365,958. The average number enrolled in the public schools is 170,000, of whom only one-half regularly attend. Sixty-five per cent. of the children of the state attend the public schools, 18 per cent. attend private schools, and 32 per cent. attend no school. Of those attending the public schools, 40 per cent. attend less than four months in the year, 17 per cent. attend six months, over 14 per cent. attend eight months and over, and only 9 per cent. attend ten months. These figures show a startling amount of absenteeism, for the correction of which it is supposed the legislature, now in session, will adopt some effective measure. A law of the state, passed as long ago as 1851, forbids the employment in any factory of children under 10 years of age; but it seems to have been very little regarded. The forthcoming report of the state educational commission, it is said, will propose the revival of this, or the enactment of some similar law, with an additional provision forbidding the employment of children of any age who have not attended school a given portion of the year.

....In Missouri the number of children between the ages of 5 and 21 is 627,203; the number in the public schools is 323,164; and the number of schools, 6,164, of which 210 are colored schools.

....Maryland evidently clings to her old fear that the colored portion of her citizens may somehow obtain more education than is good for them. At a recent meeting of the "State Association of School Commissioners" it was voted "that some further provision should be made by the General Assembly for the gradual education of the colored children of the state"; which suggestion receives illustration from Gov. Bowie's statement that, though "the total amount of school-taxes paid by the colored people is set aside for the support of colored schools," yet this sum, even when supplemented by donations from the school funds, amounted in 1870 to less than $5,000. But the Governor is disposed to be magnanimous.

....The kind and generous feelings," he says, "entertained in the state for the colored race, who have been reared among us, and who, in their changed condition of circumstances, have become strangers, as a rule, with marked propriety, will dictate that the opportunity of, at least, a rudimental education should be afforded them."

....The Secretary of the Interior gives in his annual report the following summary of the operations of the U. S. Bureau of Education:

"*First.* The inauguration of a system of direct exchange of documents and information with foreign ministers of public instruction. *Second.* Visits by the Commissioner to the whole educational field in this country, especially in the South and on the Pacific Coast, for the purpose of personally acquainting himself with prominent educators

NOTICES.

☞ All communications for the Editorial Literary, News, and Miscellaneous Columns of this journal should be addressed to **The Editor of The Independent, P. O. Box 2787.**

☞ All communications for the Commercial Department to the Commercial Editor; and all business communications from subscribers and advertisers, to **Henry C. Bowen, Box 2787.**

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The Independent.

HENRY C. BOWEN,

EDITOR, PUBLISHER, AND PROPRIETOR.

New York, January 25th, 1872.

WHERE WE STAND.

THE *Examiner and Chronicle* says this:

"The editors of THE INDEPENDENT are understood to think it no serious objection to a minister that he believes in universal salvation. How heterodox one must be in order to fail of fraternal recognition in that quarter 'doth not appear.'"

Thus challenged, our answer is ready. If "the editors of THE INDEPENDENT" believed themselves to be infallible, they would undoubtedly refuse to have any dealings with those who differed from them. But, there being so many infallible people in the world who do not agree with them, they feel themselves compelled to recognize as Christians, and to extend their "fraternal recognition," for whatever it is worth, to all who accept the main doctrines of the Evangelical faith and who lead an evangelical life.

We are aware that the word "Evangelical" is somewhat vague; but we suppose that it may safely be taken to include the divine authority of the Bible, the personality and moral government of God, the essential divinity of the Lord Jesus Christ, the sinfulness of men, and the need of salvation through Christ. Persons who believe less than this we have no commission to judge. Doubtless thousands of such, since Adam's day, in every nation, by fearing God and working righteousness, have been accepted of Him. With such we have many things in common, and we desire to magnify our agreements, rather than our differences, and to work with them on every platform where we can both stand. But on religious questions our differences from them are radical, and it is quite useless for us to try to work with them. Persons to whom the Bible is only a book and Christ is only a man must, necessarily, work by other methods and for other results than those which we have set before us. If they choose to call themselves Christians, there is no law against it; but it is plain that between what they mean by Christianity and what we mean by it there is a great gulf fixed.

To all who accept the simple truths stated above, which we regard as the essential elements of the Gospel system, we are ready without reserve to give the Christian name and the right hand of fellowship. Nevertheless, we do not endorse the errors of persons who believe all this. Such errors may constitute and in many cases do constitute "objections" more or less "serious" to ministers of the Gospel. All we have to say is that they need not necessarily operate as a bar to Christian fellowship, provided that the men who have fallen into them "hold to the Head," and publish salvation through faith in his name; and provided, also, which is the more important matter, that they give us evidence that Christ is not only in their heads as an orthodox dogma, but in their hearts as an indwelling life.

It is, to our minds, a very serious objection to a minister that he preaches close-communion doctrine; that is, in our opinion, a pernicious error; yet we believe that the editor of the *Examiner and Chronicle* is a Christian, in spite of his error, and we shall be ready to work with him whenever we have opportunity, even though he will not suffer us to commune with him.

We regard as a very serious objection to a minister the fact that he preaches that bald Augustinianism which is taught in some of our theological seminaries, which makes men answerable for sins committed before they were born, and ascribes to the Judge of all the earth principles of action which would disgrace the Bench of New York. Comparing the Augustinian doctrine of guilt with the Universalist doctrine of punishment, we are free to say that the former appears to us much the worse heresy. An eminent professor of systematic theology in one of our orthodox theological seminaries, not long ago, gave it as his opinion that a belief in the final salvation of all men should be regarded as a less formidable bar to fellowship than a belief in the monstrous theory that God holds men guilty of Adam's sin; in short, that it was less heretical to exaggerate God's benevolence than to charge him with malevolence. With that opinion we cordially concur.

Nevertheless, it is undeniable that the ministers who teach these docrines of the Augustinian system are in the multitude of cases earnest and devoted men, and that the Gospel in their lives does much to neutralize the mischief of their teachings. And, therefore, in spite of their error, we are glad to be on terms of fellowship with them, and to work with them for the spread of the light in which, by and by, our mistakes, as well as theirs, will be made manifest.

With the hard-shell Universalism of the last generation we have no sympathy. The people whose whole creed is summed up in the idea that all men are sure to go to Heaven when they die, whose religious force is all expended in making war upon the doctrine of endless punishment, whose faith is only a clamor of denials, are a kind of folk who do not invite sympathy. The sooner they get to the Heaven they are so sure of the better it will be for the earth. In the early days of their denomination the Universalists thrummed on this one string far more than was good for them; but there has been a great change for the better in this respect in later years. "Our religion has been far too much a negation," said one of their ministers to us, not long ago. "We are beginning to discover that it is not doubt, nor denial, but faith, that saves men and organizes churches." During the last week we have received from the pastor of an important Universalist church in New England a letter, in which he says:

"I accept and preach the divinity of Christ just as unequivocally as Mr. Hepworth does. Nothing else satisfies me, nothing else brings Jesus Christ into that place of efficiency and yet of nearness which I feel is necessary that he should occupy, in order that I may pray to him, and pray in faith, out of the deeps of need, out of the affliction of every day. My church is, so far as I am able to judge from the conference and prayer-meetings, nearly united in this respect. Of course, the opinions of no two men, accustomed to thinking independently, will be exactly alike. My preaching, however, upon this point of faith, though it may not be profound, is not uncertain."

Now, if anybody wishes to turn his back upon a minister of this description, he is welcome to do it; we are at liberty to do nothing of the sort. If persons who honestly say all this fall of "fraternal recognition" in this quarter, it will not be for doctrinal reasons. They only hold, with Doctor Chapin, to doctrines which we do not believe; or they may hold, with Doctor Shedd, to doctrines which we abhor; but, in spite of these errors, if they hold fast to our Master, learning of him, praying to him, abiding in him by faith, then they are our brethren, and God forbid that we should deny them the right hand of fellowship.

It is vain to talk about dispensing with doctrine. Attempts like that of the Unitarians, to hold together in one organization supernaturalists, of the largest faith, with materialists, of no faith at all, must needs be abortive. Such a body is an aggregation, rather than an organization; and the forces which work in it are fermentation and dissolution, rather than life and growth. People who work together must in their fundamental ideas be agreed. In a club of *dilettanti* contrariety of opinion may give piquancy to discussion; but in a working church—in a body which proposes to address itself seriously and resolutely to the business of saving men—there must be on such main points as we have mentioned essential agreement.

But, while for the sake of order and unity such agreement is essential, the fact must never be lost sight of that the organizing force of Christianity is not doctrine, but life. The communion of saints is not obeisance to a wafer or a creed; it is "fellowship with the Father and with his Son Jesus Christ." And when a man who is clear in his mind upon the vital points of the Gospel system, and who gives all the evidence we can ask for that his "life is hid with Christ in God," that he not only *calls* Christ Master and Lord, but gives himself without reserve, in the uttermost consecration, body and soul, to the service of this Master and Lord, comes to us and asks us for "fraternal recognition" in the work of preaching the Gospel, we shall give it to him joyfully, though he may believe in the salvation of men from sins of which they have not repented, or the damnation of men for sin which they never committed. The love of Christ dwelling in a man's soul is mightier to build up than errors like these are to pull down.

The responses which have come to our call for the application of a higher standard of fellowship among Christian ministers have been most gratifying. Old men in the East and young men in the West have joined their voices in a cordial endorsement of our words. The dissent has been faint, the consent has been emphatic. The need of a platform on which all true believers in Christ can stand together—the folly of excluding from our ranks men whose hearts are in our work—are apparent to multitudes in every denomination. One good brother expresses the opinion that the Christians of his sect are not prepared for what he is pleased to call our "new departure." Very well. Those who do not choose to go are at liberty to stay. But the world will not wait for them.

PREVIOUS OPINIONS OF JURORS.

A BILL has been presented by Mr. Judd to the legislature of the State of New York, which declares that, in the trial of criminal cases, "the previous formation or expression of an opinion" in respect to the issue to be tried shall not legally disqualify any person, who is otherwise qualified, to sit as a juror, provided he shall assert under oath his own competency to render an impartial verdict according to the evidence. There ought to be no necessity for such a bill in this state, or any other; and there would not be if the simplest principles of common sense had not been grossly perverted by courts of justice. According to the law in the State of New York, all male inhabitants, not exempt from serving on juries, who are twenty-one years of age or upward, and under sixty years old, who possess their natural faculties, and are not infirm and decrepit, who have a fair character, approved integrity, and a sound judgment, and are well informed, are deemed to be "suitable persons to serve as jurors." These are the qualifications expressly named by statute.

The practice, however, of the courts has been to exclude in criminal cases from the jury-box all persons who have formed any opinion as to the guilt or innocence of the accused. It is a rule of procedure having no other authority than that of judicial usage. The object of Mr. Judd's bill is to abrogate this usage, and require judges on the bench to act like sensible men. The bill ought to be passed at once, and go into effect immediately.

No man who is fit to be a juror, upon reading a detailed statement of the circumstances attending the commission of a crime, and assuming the substantial correctness thereof, can help forming some opinion as to the guilt or innocence of the party alleged to have perpetrated the deed. The opinion is a private one, growing out of the very constitution of human nature, and having no official relation or responsibility. It is also hypothetical, being built upon the assumption of a certain set of facts; and it may have various degrees of completeness, from a loose general impression to a decided conviction, provided always that the facts are as stated. In this age of newspapers and ample facilities for the circulation of information all persons of ordinary intelligence are compelled to form such opinions in respect to crimes which excite the public attention. They cannot avoid the result, except by abjuring the means of knowledge; and this they certainly should not do.

Now, does such a fact render any man intellectually or morally incompetent to be sworn as a juror, to listen carefully to the evidence submitted, to hear the arguments of the counsel, and also an exposition of the law from the lips of the judge, and then retire, and with his associates weigh the evidence, and at last come to a conclusion solely in the light of that evidence? Not at all. His previous offhand and unstudied impression or opinion, entertained without any public responsibility, is no obstacle whatever to a righteous determination of the question of fact, provided he is an honest man; and if he is not such, then he is not very likely to confine his verdict to the evidence, whether he has any previous opinion or not. A mere opinion, formed without legal evidence, and with no personal interests to influence it, is not such a bias in its own direction as to impair the power of the evidence or to weaken the judgment in its consideration. The rule adopted by the courts on this subject is, hence, philosophically absurd; and almost all judges know it to be so, except when they sit on the bench. Then their judicial sense gets the better of their common sense.

The practical consequence of applying the rule is the exclusion from juries of the most intelligent and competent men in the community, and the commission of criminal verdicts to the adjudication of stupid ignorance. This is one of the reasons why, in murder trials, those who deserve to be hung so frequently escape the just award of law. Take the case of Cole, tried a few years since at Albany. The evidence showed a clear and palpable case of murder in the first degree; and yet the jury, under the plea of insanity in behalf of the accused, found that Cole, though sane up to the moment of the crime, and sane immediately afterward, committed the deed under "an uncontrollable impulse," and on this ground brought in a verdict of not guilty. The verdict in the case of McFarland was no better. In both cases it was contrary to evidence and contrary to justice. The law failed of its end in the hands of its sworn ministers. Such failures have become so numerous that men of murderous passions are beginning to think that "hanging is about played out." Filling the jury-box with asses, instead of intelligent and sensible men, who are not to be deceived by the artifices of criminal lawyers, tends directly to promote the crime of murder, by the hope of impunity to those who commit it.

The trial of Stokes, the assassin of James Fisk, commences this week; and, if the old *régime* in respect to the qualifications of jurors is to prevail, as will probably be the fact, then several days will be consumed in making up the panel. There is hardly an intelligent man in the whole city who has not either read or heard read a statement of the facts connected with the killing of Fisk; and every such man has formed some opinion as to the question whether Stokes is guilty of murder. If all persons of this class are to be excluded from the jury, then the Court might almost as well summon the jury from among the inmates of a lunatic asylum, and thus make the farce a complete one. Trial by jury, under the stringent application of this stupid rule, is likely to be worse than a humbug, since it puts in peril the grave and solemn interests of public justice, and leaves the lives of men unprotected by the enforced sanctions of law. We protest against a practice which so directly contributes to make jury trials a sham of human ignorance, on the one hand, and of legal sophistry, on the other. The only wonder is that judges have not long since become thoroughly disgusted with it.

"DROPPING THE THEOLOGICAL NONSENSE."

THE Toledo organ of unreligious religion, which makes freedom consist in taking the name without the fact of religion, expresses itself by the phrase which we place at the head of this article. It announces that "Free Religion must rely on education and civilization and social science," "dropping the theological nonsense which has done so much to impair their efficiency." This is as explicit as it is rude; but we are quite unable to understand the moral quality of it. It would seem as if a sheet which proposes to dispense with religion in this way might be above the trick of calling itself an organ of religion, and say frankly and honestly: "Devoted to education and civilization and social science." If it refuses to take thought except "to make the present existence as sound and sweet and pure as possible," let it candidly profess itself an organ of secularism. If it proposes "no common creed, but creedlessness," let it take its position as consistently as the Infidel organs do. If it and its company "all cherish faith in man and his noble future," and do not undertake any service of faith in anything higher or further than man and the life that now is, let the device on the banner and the common name used be made to correspond with this fact.

There is no sort of pretense in any of the elaborate explanations which the *Index* gives that it proposes to have anything to do with the fact of religion, except in the way of denial and impeachment, rejection and abuse. Why, then, an ostentation of the name? Free Humanity is something of a matter, even when robbed of its theistic and religious suggestions. But, whether it be more or less, if nothing more is really meant than Free Humanity, pure and simple, apart from theistic and religious suggestions, why should anything more be named? And, even if a little indefinite religiosity is to be incidentally brought in, under a strict *incog. nito*, why use a name which brings the whole thing in, and exactly misrepresents the actual situation? The *Index* has done its best, on three grand cleaning days, to get rid of the last vestige of Christianity. Now, will it not, in all common honesty, get as distinctly rid of its profession of religion, since mere formal profession and nominal pretense is all there is of it?

We speak of the journal, and not of any man. The journal is just as distinctly outside of religion as it is outside of Christianity, except for the mere name used as a popular catchword. If, then, there is to be a comprehensive dropping of words that have no meaning left, we shall expect the *Index* to make all convenient haste to have done with the word religion—not only "dropping the theological nonsense," but the religious as well. It is its own account of its position, and its own definition of aims and agencies, on which we base this expectation. We do not interpose our own idea of what religion is, nor our own conception of any of the matters handled by the *Index*. We simply observe the device, "Devoted to Free Religion," and the constant recurrence of the name; and at the same time an explicit and thorough rejection of religion as either an agency or an aim, on behalf of Free Humanity as an aim, and education, civilization, and social science as agencies; and we merely suggest that fact and name be made to correspond—the *Index* frankly saying "Devoted to Free Humanity," and using that name as the comprehensive designation of its faith. A singular crusade against the common sanctities of Christian and other mankind will then have reached a consistent conclusion.

We should look with very different feelings upon an organ of secularism—pure and simple, which might yet tenderly forgive the brooding trust of the human heart, from those with which we hear an advanced talker propose to "drop the theological nonsense." Let our readers observe that we do not say advanced *thinker*, for we do not recognize thought of any kind whatever in so rude and ruthless an utterance as that which we cite from the *Index*. The veriest gossip from the world of thought, the merest tyro in meditation, no matter how radical, must see in human thought of God, full of inquiry and trust and adoration as it is, something quite other than "nonsense."

The inquiry with which men seek after God, if haply they may find him, has some honest and solid sense in it, even if it be conducted on a method far from perfect. The earnest and profound trust with which the creature-children wait upon the Creator-Father, whatever may be the defect of its assumptions, is as far as possible from being "nonsense." And the upward burning of the heart in submission and adoration and exceeding peace, though it may lack some scientific warrant, and be not perfectly conformed to the highest wisdom, has yet a serious and sacred meaning. "The Lord is my shepherd; I shall not want," is a profession which cannot be dismissed with a sneer. "To do justly, to love mercy, and to walk humbly with God," in hope of providence without and holy spirit within, is no contemptible conduct of life. "Hallowed be Thy name, Thy kingdom come, Thy will be done," distinctly addressed to "Our Father which art in Heaven," carries with it no suggestion of mental imbecility and calls for no scoffing reference to "nonsense." Therefore, we say that it is not from thought, or from anything akin to it, but from unworthy lip-service of vulgar irreligion, that one can thus speak of "theological nonsense." Of course, we heartily trust that this is a slip only; but what a slip! The entire religious faith of mankind brushed aside by a contemptuous mention of "dropping the theological nonsense." If such a slip is possible, what may not be expected to come in due course of further progress in the same downward path of departure from familiar sanctities?

A generous sympathy with man can never drop so low as does this lamentable word. The trust and devotion which it is the purpose of theology to place upon a thoughtful basis, and to order according to a rule of wisdom, may not be all that the highest thought and the purest wisdom will ultimately make them; but they are grand steps in the age-long progress of man, and every way worthy of respect, nay, of reverence. A school of Free Humanity, if it were purely and truly humane, in the liberal fashion of the true thinker and the true scholar, would take up the religious instincts and theistic conceptions of the human race with, at least, as much respect as it would discuss any other facts of man or any facts of Nature. There is a quite needless narrowness, therefore, in the *Index*, which not merely makes Free Humanity its end and aim, but gratuitously puts contempt upon what is still, with the race at large, the greatest of human interests.

MR. GREELEY'S POLITICAL ATTITUDE.

WE understand that Mr. Greeley, having omitted to attend the meeting of the National Republican Committee, recently held in Washington, has also declined to have his name appended to its call for the Republican Convention in June, and resigned his seat as a member of the Committee. If this be so, then it indicates a position and purpose on his part which we exceedingly regret. The natural conclusion is that, presuming, from present signs, that General Grant will be nominated, he does not mean to be bound by the decision of the Convention. This would place Mr. Greeley in the unfortunate position of direct and open antagonism to the Republican party; not on the ground of any departure by the party from the principles which he professes to hold, but mainly, if not solely, on account of his personal opposition to General Grant.

The sum of the whole matter would then stand thus: Mr. Greeley does not agree with the Republican party as to the candidate to be presented for the next presidency; and, because he does not, he declines to act with the party in securing its success.

Without impeaching Mr. Greeley's motives, or denying his right of private judgment, we have no doubt that he is entirely mistaken in his estimate of General Grant, and equally so as to the expediency of renominating him for a second term of service. Yet, whether right or wrong in this estimate, his position, upon the supposition above stated, would be the gravest error of his political life. There is no moral question involved which compels him to fall back upon the inalienable rights of private conscience. It is simply a question of expediency as to the best man for the nomination; and the overwhelming probability is that the prevalent sense of the Republican party is wiser than the individual judgment of a journalist who has so often proved himself not infallible, or than that of any other Republican or any dozen Republicans who may be opposed to making General Grant the standard-bearer for the approaching campaign.

There is no prospect of any third party being organized, neither Republican nor Democratic but better than either, with which Mr. Greeley can ally himself; and, hence, the fight will, of necessity, be between the two great parties now in existence, with their respective antecedents and principles. Mr. Greeley must retire from the whole canvass—and, to do this, he ought to resign the editorial profession altogether; or he must give his support to one or the other of the parties that will be before the people. He must politically annihilate himself, or fight somewhere. His position he will find a very embarrassing one to himself, should he conclude, as we hope he will not, to withhold his support from the Republican ticket. He lectured the anti-slavery Whigs for refusing to sustain the nomination of Henry Clay, and organizing a third party. Would it not be well for him to recur to some of these lectures, and profit by his own instruction given in other days?

NAPOLEON I. A FORGER.

WE believe we have told our readers of the curious papers, letters and otherwise, which the late inhabitants of the Tuileries left behind them—Bonaparte in his confidence of returning thither in triumph from Berlin, and his wife in her haste to escape from the clutches of the mob. Many and curious are the revelations they make; and not the least extraordinary is the confirmation of the story, which was hushed up some five and forty years ago, that Napoleon the Great added to his other titles to distinction that of being a forger of bank-notes on a scale of magnificence commensurate with his victories. In the year 1825 a publication called "*La Chronicle Indiscrete du XIXth Siecle*" contained a statement of a retired Hamburgh merchant, Castel by name, that a French general sent him, in 1812, notes of the Bank of England amounting to £5,000, with a request that he would discount them, which he did. Not long after he discovered that they were forged. The *Chronicle* also stated that the British Government denounced Napoleon to that of Louis XVIII, in 1814, as a forger. These rumors revived from time to time; but there was no evidence of their truth, all of which it was said Louis Napoleon had bought up. It now appears that it was true that he had bought the damaging papers; but, through some strange inadvertence, had neglected to destroy them. So they fell into the hands of his enemies, who forthwith published them to the world.

It appears that in 1810 a M. Lale, engraver-in-chief to the Ministry of War, was approached by M. Desmaret, chief of the secret police, and carefully sounded as to his willingness to do a certain very confidential piece of work. Learning that it was something that would be damaging to the enemies of France, he consented; and arrangements were made for forging an indefinite quantity of Bank of England notes, by means of which Bonaparte believed he could ruin his mightiest enemy by ruining her credit. A suitable house was taken in a retired street, a press provided, and a trustworthy Savoyard copperplate printer employed, and the work went bravely on, the minister of police, at first Fouché, and afterward the Duc de Rorigo, examining the proofs, which were finally submitted to Napoleon himself. M. Lale took the precaution to furnish himself with a paper from the minister forbidding any interference with him by the police. On one occasion a too zealous official made a descent on the establishment, refusing at first to read the protection. The persons employed made fight, and serious wounds were given and received. When, at last, the intruder cast his eyes on the paper, he turned pale, trembled from head to foot, begged a thousand pardons, and drew off his forces, and came near being dismissed the service. When the notes were printed, they were signed by two sworn clerks, who had become so skilful as to sign a thousand a day. Then the notes were thrown on the floor of a room full of dust, and brushed about with a horsehair broom, until they had the look of much use. After this they were done up in bundles, and sent to the different seaports, whence they were conveyed into England by agents employed for the purpose. Five at least of these agents were taken, tried, and hanged; and they were the parties that suffered the most by this imperial strategy.

M. Lale was also asked to forge Prussian notes; but, as Prussia was then at peace with France, and had a resident minister in Paris, he prudently declined so dangerous an operation. But at a later period he obeyed his imperial master, and forged Russian notes to a great extent, after the War of 1812 had been declared; but the reverses of the Russian campaign made his labor all in vain. When the Russians entered Paris, with the other allies, poor Lale was in a terrible fright; but was "quit for the fear," as the French say. The perfect good faith with which he performed his part in this rascality is one of the most curious circumstances about the matter. To obey His Majesty and to injure his enemies seemed the simplest duty of a good Frenchman; though he himself says of the operation that "it was one that should be buried in everlasting oblivion, since its object was to impoverish kings by ruining their subjects." He kept the secret to his death; but his heirs made his papers a not very blameworthy means of blackmailing Napoleon the Little. Napoleon committed many and many a blacker crime than this; but never one so despicable, or that would be so damaging to his prestige with posterity. Byron, when he wrote his Ode on Napoleon Bonaparte, builded his rhyme better than he knew when he indignantly exclaimed:

"To think that God's fair earth hath been
The footstool of a thing so mean!"

A SCHOOL EXPERIMENT AT ST. LOUIS.

THE old theory was that all children need to know is the three branches of education, sometimes known as the "three Rs"—Reading, 'Riting, and 'Rithmetic; and at that we all know how surprised Jefferson Van Winkle was that "their little heads could hold it all." We, ourselves, remember the indignant protest of a school committeeman against the introduction of Algebra into a country school. His objection was not that there was no time to teach it, nor that the scholars in question were not far enough advanced to begin the study—in truth, he knew nothing about these matters; but he urged: "'Twan't the business of the school to teach Algebra; 'n' 'twan't no use anyway." He even held that Algebra was generally demoralizing to the community. This good man died lamenting the degeneracy of these algebraic days. But his spirit lives, and we still have the spectacle of school committees voting that it is the business of common schools below the grade of high schools to teach *nothing but*—perhaps not the old trilogy of the three Rs—but those studies plus Grammar and Geography; and it is solemnly resolved that these branches constitute a common school education. Unfortunately, Providence has not decreed, obviously, what a common school education is: and the unenlightened mind would perhaps think it might consist of *all* that could be taught profitably in common schools.

The dogma that a common school education is a knowledge of three or five branches, and no more, is just as unreasonable as the other, that the higher education consists in familiarity with Greek, Latin, and mathematics, and nothing else. In both cases there is a proper limit to the number of topics that may be taught; but the limit is not a fixed one, is not the same now that it was fifty years ago, and half a century hence will not be the same that it is now. Everybody knows that children's time is often wasted in public schools; and none of us whose training was, for example, in a city grammar school feel that we know too much. For a long time our most enlightened thinkers about education and our best teachers have been urging that children ought not to pass through our public schools without learning something about the world of Nature they live in—that is, about natural history and natural philosophy. These are things that all children want to learn about, and they are of immense practical and disciplinary value. Still the inertia of the public school system has made a stout resistance to them; and, though they have been introduced here and there, generally they have been neglected, except in the highest school grades, which the greater part of the people's children cannot attend.

For one of our great cities (St. Louis) this matter has been settled by one man, and in a way that must eventually excite the sleepier school authorities of other places, and especially such as pride themselves on having a better school system than any Western or Southern city can have—and St. Louis is both Western and Southern. A short time ago Mr. William T. Harris, superintendent of the St. Louis schools, to whom the city is already deeply indebted for the great progress her schools are making, under such disadvantages as are not felt in the East, prepared a plan by which all the scholars in all the schools, from the first year of their entry, are to be taught something of the science of common things. Mr. Harris was not blind to the difficulties of such a plan. He saw that there are certain things (like reading, writing, and arithmetic) which *must* be well taught, at any cost, and that the average time that children spend in school is short (only five years in St. Louis); but he is still able to prepare a plan by which every scholar in a primary or grammar school shall be instructed, and, still better, be stimulated to inform himself, about such things as plants and animals, the structure of his own body, the care of his health, machinery, heat, light, electricity, the weather, and the whole range of associated topics.

The method by which this is to be done is as simple as the idea is wise and beneficent. Every teacher is to give his class an oral lesson of an hour's length on the proper subject once each week. It must be a lesson, not a lecture—that is, the subject is to be talked about by the scholars, as well as the teacher, and is to be illustrated, as far as possible, by blackboard drawings and specimens of whatever is under discussion. Such a lesson, well given, will always interest children, and they will carry away a great part of it in their minds, much more than they are likely to from their daily exercise in spelling or arithmetic.

But will the lessons be well given by ordinary teachers? Of course, allowance must be made for the weaknesses of our common nature, and the special manifestations of them in teachers; but Mr. Harris has prepared a manual of instruction about these lessons that is so clear and minute in its directions, and at the same time so little dictatorial or intrusive in its tone, that it seems as if no teacher could fail to be guided by it to success, while all good teachers would catch the idea at once. Perhaps the teacher himself may not be acquainted with some of these matters; or, at least, not feel familiar enough with them to instruct others. These easy textbooks are put in his hand, from which he may inform himself, though they must by no means be used in giving the lesson. Is he in doubt as to exactly what method of instruction to pursue? Mr. Harris has already pointed out the way, while he has still left free play for the individual talents of the teacher—always trying to help, not to constrain.

The St. Louis scheme requires so little time that no objection can be made to it because it crowds out other studies. And the only remaining one is that the knowledge so gained must be superficial. If so, is not superficial knowledge better than none at all? But five years of such instruction must produce more than a superficial effect. The teachers are specially and repeatedly warned not to hurry, not to leave a subject till it is thoroughly discussed and understood, and the lessons will be liked and remembered all the better because they are a change from the regular school routine. For our part, we can remember the time in our school-days when we should have jumped at the chance of receiving and profiting by just such instruction as the St. Louis children are to have.

After Mr. Harris had proposed his plan, a still better thing was done—the school committee gave him authority to carry it out, and the schools are working under it to-day. They do things quickly out West. While we are still debating a proposed reform our Western brothers try it, and see how it works; so that they sometimes get the start of us before we know it. If she is not careful, even New England, the nurse, if not the mother of common schools, will find something to learn about them on the banks of the Mississippi.

Editorial Notes.

THE question whether Mr. Hepworth was consistent with his late professions in leaving the Unitarians is now complicated with the further question, raised by the *Congregationalist*, whether Dr. Bellows is consistent in denouncing him. In the *Liberal Christian* of Jan. 13th, Dr. B. said:

"Mr. Hepworth *had not been in the pulpit a year* before it became plain that neither the Unitarian cause nor the honor and prosperity of the denomination were near his heart, and that the implied objects for which he had been brought here had little place in his feelings or his policy. . . . Sober and religious Unitarians foreboded no good of this comet, which has now gone into disastrous eclipse."

Now compare with these belated vaticinations Dr. Bellows's words at the Unitarian Festival, last May:

"I think within the *last year*, under the excellent and most prosperous labors of Brother Hepworth, we have seen a very rapid advance. I am not a bit ashamed to own that Brother Hepworth has got hold of a class of people in New York that I never could get hold of. I do not have those troops of young men flocking about me that he has flocking about him. I wish I had. I wish I had his gift, and knew how to work his tunnel as well as he works it himself.

I look at it, and admire it, and praise it, and bless it, and thank God with all my heart for every successs that he has."

As every secession is a confessed inconsistency, we are not surprised to see that Mr. Hepworth sees some things rather differently now from what he did a year ago. Still, we quote from an address of Mr. Hepworth, in which he rejoices over the victory of that wing of Unitarianism which succeeded in putting a recognition of Christ in the constitution of the body. He then said (and we quote the passage relied upon to prove his inconsistency with the *Liberal Christian's* italics and capitals):

"There was a desire on the part of every one to see fair play, and a determination *on the part of all to take the body on a solid Christian foundation.* AND THIS WAS DONE. In our preamble we affirm that the Lord Jesus Christ is the only Head of the Church. In the ninth article we reaffirm our allegiance to him and his gospel, and then invite all who wish to be his followers to unite with us in Christian work. With such a platform we must claim the respect and the regard and the sympathy of the whole community. . . . THE MAN WHO HEREAFTER SAYS THAT UNITARIANISM IS IN ITS LARGEST AND BEST SENSE, FOUNDED ON CHRIST AND THE GOSPEL IS CERTAINLY GUILTY OF INSINCERITY. *I have no doubt that our future is secure beyond peradventure.* The whole current of the time flows in our direction. *A quarter of the good people in New York, either they know it or not, are essentially Unitarian. All we ask is that a man shall inform himself concerning our position.*"

We may be mistaken, but it seems to us that these utterances point in the very direction of his present action. He speaks of Unitarianism "in its largest and best sense," as "founded on Christ and his Gospel." His one desire, evidently, is to magnify the Gospel of Christ; and, in the enthusiasm of victory, he was ready to believe the denomination safely planted thereon. He says that those who attempt to sneer him down, after having so long glorified him, is about as weak a movement as possible. The *Christian Register* is honest enough to own up to this inconsistency, confessing to the "fulsome flattery" paid so long to this "pet of our platforms and idol of our journals," whom it now accuses of "personal vanity, superficial sermons, and flippant and alangy rhetoric." It warns the Unitarians that henceforth the denomination must be prim and cold and scholarly. "Let us," it says, "give our young ministers to understand that we intend to honor hard study, and honest work, and self-renouncing devotion, more than flippant sensationalism and catering to the bad tastes of the people." All of which is decidedly cool in the old organ of a body which has no equal in the demonstrativeness of its mutual admirations. The confession must have done it some good, and we now look for works meet for repentance. We are free to say that henceforth the denomination will be prim and cold and scholarly. "Let us," it says, "give our young ministers to understand that we intend to honor hard study, and honest work, and self-renouncing devotion, more than flippant sensationalism and catering to the bad tastes of the people." All of which is decidedly cool in the old organ of a body which has no equal in the demonstrativeness of its mutual admirations. The confession must have done it some good, and we now look for works meet for repentance. We are free to say that henceforth the denomination must

paper in payment for subscription arrearages of fifteen dollars. The offer was declined, and Mr. Beecher had to pay the money.

....Prince Bismarck's last movement is significant. He has signalized his rejection of French as the language of diplomacy by sending his notes to M. Remusat written in his own vernacular German. The vanquished must accept the language of the victors.

....Faber's talking-machine is now on its travels. It is said to "speak well within certain limits, though not at all voluble." Oh, wise machine! Oh, learned and excellent machine! Send it to Congress!

....The Universalist church in Franklin, Mass., has lately received possession of the famous Dr. Emmons's homestead and farm as a parsonage for the society. The Doctor's ghost will walk o' nights.

....The *Congregationalist* ought to be a more devotional paper now that its acting editor, Rev. Edward Abbott, does the official praying for the Massachusetts senate.

....Rev. W. M. Taylor, Dr. Thompson's successor in the Broadway Tabernacle, is to sail from Liverpool on February 17th.

Religious Intelligence.

....The Conference of the Congregational Churches of New York, Brooklyn, and Vicinity—which latter word is comprehensive enough to include the wilds of Jersey, the City of Brotherly Love, and a considerable part of the Nutmeg State—held its annual meeting at Plymouth church last week. The attendance was very large, quite filling the body of the great audience-room during both the afternoon and the evening sessions. The collation in the beautiful Sunday-school room was sumptuous and elegant; and the exercises, barring a little too much tedious reporting of statistics from the local churches, in the afternoon, were unusually interesting. The discussion of the afternoon was upon the doings of the late Oberlin Council, which received hearty endorsement from this conference, particularly the breadth and catholicity of the platform then adopted, and for the stimulus which it promised to give to the great Christian enterprises of the denomination. In the evening Mr. Beecher, in a generous and judicious speech, introduced Mr. Hepworth, who gave, in an unaffected manner, the account of the change which has recently taken place in his religious opinions. The address of Mr. Hopworth was short; but it made a deep impression upon the audience, and called forth many expressions of sympathy and congratulation. There was no disposition to triumph over the accession of Mr. Hepworth to the ranks of Evangelical Christians; but there was an evident purpose to make him welcome, and give him countenance and support in doing his own work in his own way. After this interesting episode the Conference took up the question of the peculiar work of the Congregational churches, upon which addresses were made by Mr. Beecher and Drs. Budington and Scudder. The reports from the churches were full of encouragement. Dr. Budington's congregation had contributed doing the year over $37,000 to charitable objects; and Mr. Beecher said that his people had given, to speak within bounds, more than $300,000 during the year for religious and charitable purposes, abroad and at home, besides a princely gift of one member of his church to Cornell University. The following figures show the record of Plymouth church during the past year—a record which indicates that the great congregations of Sunday are not the only signs of life in the church: Admissions during the year, 207; present membership, 2,116; membership of the Home Sunday-school, 1,038—average attendance, 715; Bethel Mission, 1,093—average, 783; Navy Mission, 234—average, 163.

....There is much excitement in France over the decree convoking the General Synod of the Church Reformed Church. From 1559 to 1660 twenty-nine synods were held in various places; since then, though petition after petition has gone up for the convening of the Synod, the permission of the Government has been steadily refused. Last year the cause was gained, and a decree was drawn up, when the war broke out, and swept away the governing powers before it was published. The correspondent of an English paper says:

"This year, as soon as it was practicable, the matter was laid before the new Government by the Parisian Consistory, and the *Journal Officiel* of December 1st contained the decree convoking the 21 provincial synods, in order to elect delegates to the National Synod, to be held shortly in Paris. Each of the 103 consistories to furnish two delegates (one to be a pastor) to the provincial synods; and to the National Synod there is to be one delegate to every six pastors, half the total number to be laymen. Now will be the turning-point of National French Protestantism; the binding firm, the girding of the strong man for valiant deeds; or the losing of all control, the breaking up still further than at present into parties and sections and antagonisms. To rejoice with trembling is the exhortation of the wisest, who foresee tempests; but, they add, tempests purify the air. The Rationalistic party is exceedingly opposed to the decree; and is considering whether to accept it, or whether to abstain from voting. The various religious parties not of the Establishment seem unanimous in their hopeful congratulations."

The *Renaissance*, which is the organ of the liberal wing of the Church, is strongly opposed to the convocation of the Synod. The liberals assert that, while they are the majority of the Church, the Synod is to be constituted in such a manner as to give the orthodox wing the majority of the delegates. The calling of the Synod has long been favored by M. Guizot, who is one of the leaders of the orthodox party; and the success of the movement at this time is attributed to his influence.

....The third of the Horticultural Hall Lectures in Boston was delivered on Sunday last, by the Rev. Samuel Longfellow, on "The Transformation of Piety," which, he thought, was rather a softer title than the "Decay of Piety," though the latter would more accurately describe his lecture. "Radical believers are not, according to Mr. Longfellow, "marked as prominently as some others by a love for the special expressions and acts of devotional feeling. They do not care to have schools, public meetings, or lectures opened with a prayer. Family prayers are not the custom of their families. Prayer-meetings are unknown among them; and in their Sunday services the prayer

The Independent.

JANUARY.

JANUS, THE DOORKEEPER.

BY EMILY E. FORD.

Dn! month of two-faced name—thou link betwixt
The Old and New Year—with a double nature
Thou sittest in the valley, looking back
At the worn paths of sister months, who faded
Before thy solemn presence. And forward
Thou lookest, up the hill, where mistily
Float prophetic shadows of the coming
Honored eleven who bear thy snowy train.
One face of thine is sad with parting. Its
Tender eyes cling to pale Memory's ghosts,
So soon to vanish in chaos and old
Night's domain. Thy other gladsome, beckoning
Face is full of Hope and Welcome—looking
Through the wreathing snow and ice of winter,
To where on hill-top sits fair June, flower-crowned,
The Summer's Queen. The chilliness of thy valley
And the heats of hot July meet in her
Breath, and waft her temperate sweets,
Blended in equal harmonies of warmth and cool.
So in thy vale, oh! new-born January,
Thou takest thy firm seat, and boldest fast
Thy Janus keys, which may unlock the doors
Of Hope and Memory alike. Doorkeeper—
For us mortals—great me this wish: to pass
Back through thy two-fold gates, with ready ease,
To loving memories, and gayly, freshly
Forth to loving hopes.

A SHORT CREED FOR TO-DAY.

BY CHAS. L. THOMPSON.

Some critic has said that the genius of Charles Dickens consisted in his forecasting the popular life that was coming, and then picturing it in his works before it had risen above the horizon to the slower vision of the multitude. The genius of the Church in every age has a similar problem to meet the ever shifting line of Error's advance, to attack the attacking front, to have the prescience to see what phase of Truth needs emphasis. This it is that makes epochs in Church history.

What is the front of battle to-day? And what is the creed which the coming life of the world should crystallize? Let us remember creeds are forcible and should be emphasized in proportion as they are living, and can strike their organizing life into the world around them. We need have no controversy now regarding certain cardinal doctrines that have become the heritage of the Church, and passed, like the iron of the blood, into its very life and heart. The Athanasian and Arian controversy settled for all time the doctrine of the Trinity. It was the want of the age, and the religious life of that age, under the high temperature of its quickened thought, crystallized the doctrine. Now it is one of our treasures—not a lump of carbon, to be worked upon again, but a diamond, whose luster never can be taken from us. The thought of the Church in that matter is not going back upon itself. The corruption of the Church in the Middle Ages gave the necessary conditions for the doctrine of the sixteenth century—justification by faith. There are individuals who deny it; but let us not spend our time in polemics concerning those rudiments which every child of God must accept. Faith is woven into the texture of church life. The sixteenth century has made its contribution and left us its heritage. There never can be another Luther. He never will be needed. Never again in "such a furnace and such a heat" can that doctrine be forged. Let us accept the lesson. Let us hang that breastplate in our armor, and wear it on our breast, and go on to whatever the course of God's broadening education shall lay to our hands.

What is the world's present peril, whether in thought or practice? If we can discover that, church life may then in its quickened and fiery heart forge the weapon of creed that will be our defense.

A distinguished writer says: "Our enemy to-day is Materialism." Let us for a moment follow the line of that hint. There is a suggestive parallel between our position on this continent and the place Israel occupied among the nations.

The Jews were remarkable in the position they held between the Greek civilization, on the one side, and the Semitic despotisms, on the other. They were honored to be the educators of peoples as no nation before or since has been honored. Their land stood fronting two ways—toward Greece, on the one side, and Mesopotamia, on the other; and so their national religious life was a mediator between culture and despotism, interpreting to the Greek mythology the Eastern idea of one God, as the surest doctrine of national success and unity, and translating to Eastern slavery the loftier and better ideas of Western liberty in those fearful days; when, being the stamping-ground of contending hosts, they fought for liberty and nationality, for the ideas of the West and the East combined, as men never fought before. Israel's westward front was precisely what ours is to-day. The Jews had to interpret and impress God's personality upon Western idolaters. The Greeks lived some for culture and some for pleasure. The Romans lived for glory. There was no sharp doctrine of divine personality and consequent moral accountability to draw them by its tension or check them in their mad pursuit of Pallas, Bacchus, or Mars. Their marts and streets were full of gods, but there was no God above their marts. Let us consider whether we are not under the shadow of the same curse that shattered the art of Greece and the armies of Rome. Our philosophers have striven either to bury God in the magnificent sarcophagus of natural laws, or spirit him out of his universe in the vapor clouds of a sentiment too ethereal to attract a human vision and too unreal to anchor a human hope.

That God in whom our fathers believed, whose existence and agency were the nerve and sinew of inductive philosophy, the longing for whose personal appearance even lifted Plato's thoughts into an enduring sublimity, and who strode along Judean hills till they smoked under his footsteps or flamed at his touch—that God whose personality has lashed into whiteness every shore of the world's thought, as an ocean lashes continents, is now to the ear of our philosopher only the dim murmur of a reality that has almost passed from his consciousness; the lingering echo of the ocean's diapason, that haunts the tinted shell of his science or his sentiment, but no longer has power to mold or shape his philosophy. The Pantheism of Schelling and Hegel permeates much of the science of the nineteenth century. No longer a dogma, defended by logic, it has passed like a spirit (against which it is difficult to take arms) into the life of our thinking.

It infects our natural science; it gives a glitter to our speculative philosophy; it enters our imaginative literature, giving epigrams to the essayist and wings to the poet; and, entering the field of morals, it loosens man from all spiritual connections, makes him an actor to himself, the world his theater, and Mammon his god. Thus it becomes powerful in common life. Our popular literature is the mediator that translates it into the popular language, and brings into everyday life the fine theories of the philosopher. Thus, at last, the most subtle or abstract thought passes into the workshop, the office, and the parlor, to determine the daily life of the people. Do not ask what effect the speculations of Huxley, Comté, Darwin, or Draper can have on the morals of the people. The world is full of conductors and interpreters. The cold drifts of the age's loftiest thought are filtered down into the valley of lowliest life, taking somewhat of color from successive strata, but retaining all their original characteristics of good or of bad. No man who values the moral life of the community can afford to be indifferent to that refined worship of Nature, of matter, of the present and the tangible, which, finding its first expression among thinkers, drops to the level of workers, and blinds a whole generation of men to the invisible, the future, the soul, and its God. We need not fear Pantheism as it gleams in German dialectics or German poetry. Huxley on our book-shelf is a comparatively harmless man. But ideas will not stay on shelves or float in theories. Pantheism in worshops or Huxley in the homes of the people—people who, perhaps, never heard the words Pantheism or Huxley; people who have imbibed the spirit, but never heard of the letter—is the mightiest agent of infidelity, and offers that battle front which can be met only by a united affirmation from the whole Church of Christ of the doctrines of God, the creator and judge of men, and man's eternal relations to his throne.

The effect of this materialism is almost too pervasive through all the ranks of life to be distinctly noted. It relaxes and enfeebles the whole body of society. The doctrine of a personal God is the world's old tonic; under its inspiration alone an abiding heroism is possible in any department of activity. Professor Shedd, referring to this godless philosophy, says: "This popularized naturalism, this naturalism of polite literature and literary society, is seen in the lack of that depth and strength of tone and that heartiness and robustness of temper which characterize a mind into which the personality of God and the responsibility of man cut sharply, and which does not cowardly shrink from a severe and salutary moral consciousness."

Take, then, this idea of God out of the people's thought and life, and you have destroyed the nerve of public morality. Thenceforth public morality, no longer anchored to any throne and held by no cables of moral accountability, is capable of any degeneracy. Let us not fret ourselves because crime breaks out here or there in torches of flame. These are only special symptoms of the general disease. These are but passing gleams of fire through that scoriac crust of moral insensibility upon which all society is walking, and which trembles with the surge of that sea of flame beneath it which says: *There is no present God, and man is a law to himself.* You can dry up the rivulets of flame that illumine with their glare all our social life, and wither with their touch the fairest flowers of social virtue, only by extinguishing the volcano that feeds them all. When Shelley, like a lost angel gone mad, cries out:

> "There is no God. Infinity within,
> Infinity without belie creation;
> The exterminable spirit it contains
> Is Nature's only God,"

he is only expressing, in the lunacy of his imagination, the doctrine of modern philosophy and the skepticism of common life.

We have spoken of the looseness of public morals. There is a bitterer fruit of our denial of God than that. The decadence of morals is only an aggravated symptom of the general sinking of all our life, our thought, and feeling to the level of this world. Materialism brings forth mammon. The canker of our life to-day, that thins our blood and darkens our eye and breaks our elasticity, is mammon. Shut out God, and loose yourself from a feeling of accountability, and then you are ready for the lowest estate to which the paragon of animals can fall—the worship of self and of success; and that is the peril at the foundation of social and national life. Let us not be unduly afraid of foreign opposition to our institutions, of open assault upon our religion, of external world pressure upon our piety. Given a vivid feeling of a present God pervading the Church, and all the icebergs of a world's moral desolation cannot crush it.

What we have to fear is, not the wild beasts of the forest—beasts of blasphemy, beasts of passion, beasts of crime; but the petted goldfish call in the sanctuary. To give it form and glitter our women give their jewels and our business men coin their bodies and souls. What is it that shrivels the heart and palsies the arm of the Church on this continent to-day—that Church that has the ear of the world and the reach of all nations? Is it the Positive Philosophy? No. Philosophy is the dream of a thinker. Religion must be the life of a multitude. Is it national and social immorality? No. The rod of religion, held over its most turbulent manifestations, has only been raised, How does there come to be any mythology at all? And the author gives his old answer, that it is simply the natural and necessary effect of language. In this, of course, there is a certain amount of truth. No language, no mythology. But the doctrine, as Müller puts it forth, besides its oracular indistinctness, involves a great exaggeration of the agency of language in the matter. To determine how and how far language facilitates and promotes the mythologic tendency in men's minds would be of the highest importance, and enough would certainly be made out to satisfy the most exacting linguist; but to say bluntly that mythology results from language, or is a disease of language, is to talk far too loosely for a philosopher. Take Müller's example. "When man wished for the first time to grasp and express a distinction between the body and something else within him distinct from the body, an easy name that suggested itself was *breath*." Very true. It is precisely because men had a conception of a living principle inhabiting the body that they sought and found a name for it. But then Müller goes on to claim that a belief in the departure of the soul to Hades (that is, "Ἀιδης, "the invisible") was in the mind of the Greeks a mere mythological confusion, a misapprehension of the prosaic saying that the breath had gone into invisibility, become invisible. This seems to us very far from true. The doctrine of a soul, of another life, of a place of reward and retribution, is not to be so easily accounted for; it has its roots much further down in man's nature than at his tongue. Yet further important consequences, such as the doctrine of an antithesis between body and soul, followed, we are told, from the bare linguistic possession of a word for spirit. "Spiritualistic and materialistic systems of philosophy arose, and all this in order to remove a self-created difficulty, in order to join together again what language had severed, the living body and the living soul." There is a materialism in linguistics, as well as in philosophy, and Müller's doctrine seems here to savor strongly of both. Speech, again, is the body, of which thought is the soul; they are inseparable, and neither can exist without the other. Ever since Wilhelm von Humboldt's time profound students of language have held "that language is as impossible without thought as thought without language." To which we reply: Yes, truly; and even a great deal more so. And the world did not have to wait for a Humboldt to tell it that. Since language is, in truth, merely the instrument and aid of thought, it cannot exist without thought; but thought can exist without it. The illustration which Müller himself adds supports our view, rather than his own. We ordinarily, he says, count by means of words; but to represent the conception of of three three fingers, or strokes, or clicks are as good as the numeral word in any language. Does that not plainly show that the conception is the main and independent thing; and that the mind, while craving a name or sign by which the conception shall be rendered more manageable, as the mathematician uses figures and letters to help him in his calculations, yet finds any one of a great number and variety of possible signs answer its purpose sufficiently? The mind cannot think without words, in the same sense in which the hands cannot work without tools—that is to say, it can do indefinitely less without than with them; yet, for all that, they are its tools, and nothing more.

We do not care to follow our author through the details of his disquisition respecting the sun and the dawn, and their names and resulting myths. There is too much rhetoric and too little logic in it to allow of its being succinctly summed up or refuted. Only one or two points we will notice. He seems to imagine that the sight of sunrise must have struck with almost overpowering effect the minds of the very earliest men; and that a long time must have elapsed before they ceased to wonder, and even to fear that the luminary, once set, might never rise again. But, if the opinions recently current among scientists respecting the origin and early condition of man be well-founded—and Müller, at least, appears to give his unconditional adhesion to them—then we cannot suppose that primitive man had any sense for such things. Neither savages nor children are overwhelmed by the wonders of the world about them. Everything is strange and wonderful; but one thing about as much so as another, and all is taken as a matter of course, until the season of distinction and reflection arrives. A long period of growth and culture must have passed over the first savage progenitors of mankind, assuming that there were such, before they were able to lift their eyes and thoughts above the groveling cares of a merely sensual and animal existence, and rise to a contemplation of the works of the Creator, sufficiently intelligent to prompt them to admire and worship. But, at any rate, the time would sooner or later come—and doubtless, as our author claims, "at a very early period"—when men would want a sign or name for the orb of day. Müller supposes a circle to have been adopted as its [written] sign, and then proceeds to develop the mythological consequences of this linguistic act. "The mere fact that the sun was represented by a circle would favor the idea that the sun was round (!), or . . . . was a wheel, a *rota*. If, on the contrary, the round sign reminded the people of an eye, then the sign of the sun would soon become the eye of Heaven, and germs of mythology would spring up." Could there be a more complete turning upside down of the true process than this? If any primitive people had not sense enough to see that the sun is round, or poetry enough to contemplate it directly as a wheel rolling up the vault of heaven, or as a fiery eye looking down upon the earth, they would, we are confident, never be helped to either conception by linguistic signs, spoken or written.

One thing further: in giving again the oft-repeated explanation of Daphne, pursued by Apollo, and changed into a laurel at his touch, as signifying the dawn followed by the sun, and vanishing when he comes near, Müller repeats: "Daphne, as I have shown, can be traced back to Sanskrit *ahanâ*, and *ahanâ* in Sanskrit means the dawn." But *ahanâ* occurs only once in the whole Sanskrit literature, in a passage of a Vedic hymn, where it is, indeed, applied as a name or epithet to the dawn, yet with wholly uncertain meaning and of wholly doubtful etymology, and the etymological process whereby it is identified with *Daphne* (and Müller also makes it elsewhere the same with *Athene*) is of a most precarious character, to say the least; hardly unworthy of being compared with that noted one by which Mr. Draper proved his descent from King Pepin.

In conclusion, we cannot deem Mr. Müller's lecture entitled to so pretentious a name as "Philosophy of Mythology." It might better have been entitled "Discursive Thoughts on certain Mythological Subjects." His other recent fugitive productions—the lecture on the Stratification of Language, and those on the Science of Religion—have been of the same unsubstantial character, and equally filled with unsound views. If he continues to treat the public thus cavalierly—as if anything he might deign to write were good enough for it to read—he will, doubtless, in time, wear out his popularity—even in England, where there is as little independent criticism in matters of this character as anywhere in the world.

Literary Department.

MAX MÜLLER AND THE PHILOSOPHY OF MYTHOLOGY.

No one writer in the English language, perhaps, is more sure of universal and attentive hearing than that brilliant scholar who for the last twenty years and over has had his "German workshop" on English soil. There is no one whose lightest efforts even are sooner reported, from newspaper to magazine, and from magazine to volume, on both sides of the Atlantic and of the Channel, until they reach every one who is capable of an interest, enlightened or unenlightened, in the subjects of which they treat. This has its pleasant side; hardly any one could help a feeling of satisfaction, even of elation, in the thought that so many are watching to catch the words he utters, and that his labors are not to be lost in obscurity, but will accomplish the effect at which he has aimed. But there is also another side, which, if not unpleasant, is, at least, disquieting and sobering. Such a man ought to be conscious of a heavy burden of responsibility. He is under a solemn obligation always to do his best, never to produce anything that is unworthy of himself, to commit no inaccuracies, to make no erroneous statements and draw no false and illogical conclusions, and religiously to avoid sophistries of every kind, since these may produce a crop of false opinions in the communities where he is the oracle, which neither his own later efforts nor those of others shall be able to destroy. And a responsibility rests, also, upon the critic to examine narrowly everything which such a man produces. His errors may not be passed by unheeded. Even though to a great extent it should be done in vain, yet a warning voice must be raised against them—and the more especially if he shows signs of undue elation at his success, and if the implicit confidence of his public prompts him to haste, carelessness, or unfairness. Most of all is this warning needed if his reputation and authority be in advance of his true merits; if his brilliancy hide unsoundness on fundamental points; and if prepossession and want of logical power make him an unsafe guide, a guide who can be trusted only where he has been tested.

Something of the character we have thus indicated is, in our opinion, clearly seen to belong to Müller. He is not one of those sober, cautious, continent men in whom his reader can safely confide. If he had been such, very likely he would not have gained half the admiration and popularity, nor even, perhaps, accomplished half the good that he has done. But, as things are, the good that he accomplishes in every department is mixed with evil. While he fascinates and carries captive his readers, he not seldom also leads them astray. A heavy catalogue of errors, some of them of prime importance, can be brought up against him. Thus, in the classification of languages, he is the responsible author of the so-called "Turanian Family," embracing nearly all the tongues of Asia, the Pacific, and America—those, namely, about which he did not know enough to be able to separate them into real families of related dialects. In the theory of classification he teaches that there is no original unity lying back of the diversity of related dialects, and that such families as the Indo-European and *Semitic* are anomalous *exceptions* in the history of language, the results of some unexplained and unexplainable "concentration" of the varieties of primitive speech. In the theory of language he has held in the extremest form the doctrine of the identity of speech, thought, and reason; has denied the agency of man in the formation and changes of language, and confessed his inability to assign causes for these effects. In phonetics he wants to call the *u* of *but* a surd or whispered letter, and declares consonants to be related to vowels as the harsh scrapings of the fiddle-bow to the clear musical notes which it produces when deftly drawn. When treating of Hindu astronomy, he suggests an explanation that involves, not obscurely, but palpably, the identity of the ecliptic with the horizon. He writes a Sanskrit grammar, and "gladly omits" the syntax, pleading as good and sufficient reason for so doing the fact that a friend in India notifies him of his intention to produce one. If there is any subject on which he ought to be an authority implicitly trustworthy, it is the Vedas; yet he pronounces the "Atharva-Veda" to be a liturgical collection, and lengthily describes it as the special prayer-book of the *brahman*, or supervising and correcting priest at the sacrifice. This is a wholly preposterous statement, refuted by the most cursory examination of the work in question, and resting only upon a false interpretation of the name *brahma-veda*, sometimes applied to it; in fact, like the "Rig-Veda," the "Atharvan" is a purely historical collection, only of later date and inferior sanctity and authority. This is, perhaps, a small matter; but it is a characteristic one, and worth notice here, because one or two American writers (as Moffat, in his "Comparative History of Religions") have recently copied the statement without suspicion. A point of much greater consequence, in its bearing upon the "philosophy of mythology" and history of religion, is the question whether the polytheism of the ancient Vedic religion is underlaid by an earlier monotheism. In sustaining the affirmative of this question Müller is at variance, we believe, with every other independent and competent student of the Veda; and his reasons have been repeatedly refuted, and what he would fain regard as relics of an ancient condition of faith have been interpreted as evident tokens of a late and secondary tendency. Here, too, Müller is abundantly followed and copied by those whose prepossessions lead them to prefer his view, and who, relying on his authority, pass without notice the contrary opinions of other scholars at least equally able.

But we must bring our introductory remarks to an end, lest the portico turn out larger than the house. For, in truth, when we come to consider our proper subject, Müller's recent lecture "On the Philosophy of Mythology" (printed in the *Contemporary Review*, and reprinted in *Littell's Living Age*—the number for January 6th, 1872), we are not likely to find very much to say about it. Notwithstanding that its title would lead us to expect something exceptionally profound and philosophical, it is a mere superficial and easy-going talk, with neither distinct plan nor clear argument nor deep thought, with nothing in it which the author has not already more than once said as well or better than here. It is such a discourse as every scholar, to be sure, has a right to produce, to meet a special occasion, or edify some limited auditory; and the fault, one may say, lies not with him, but with the public, if it is caught up and spread before the world. But Müller knows that in his case such a result is inevitable; and therefore, as we have said above, he should never allow himself to dash off, *currente calamo*, anything which is not worthy of his reputation. Nearly half the lecture is occupied with pleasant, sketchy statements about the Greek mythology and the Greek philosophers, the logical result of which the author claims to be to show us "what limitations we must place on the meaning of the word religion, if we call mythology the religion of the ancient world"; but we altogether fail to see how any such important result follows. Then the question is raised, How does there come to be any mythology at all? And the author gives his old answer, that it is simply the natural and necessary effect of language. In this, of course, there is a certain amount of truth. No language, no mythology. But the doctrine, as Müller puts it forth, besides its oracular indistinctness, involves a great exaggeration of the agency of language in the matter. To determine how and how far language facilitates and promotes the mythologic tendency in men's minds would be of the highest importance, and enough would certainly be made out to satisfy the most exacting linguist; but to say bluntly that mythology results from language, or is a disease of language, is to talk far too loosely for a philosopher. Take Müller's example. "When man wished for the first time to grasp and express a distinction between the body and something else within him distinct from the body, an easy name that suggested itself was *breath*." Very true. It is precisely because men had a conception of a living principle inhabiting the body that they sought and found a name for it. 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THE RELIGIOUS QUARTERLIES.

With a deliberation that is quite exasperating, the solemn quarterlies file in one after another and establish themselves upon the editor's table. It is now past the middle of January, and the list is not yet complete; while of those which have come the arrival of several is but recent. For those which contain denominational statistics, like the *Congregational Quarterly*, there may be excuse if the January number is delayed; with the rest we have no patience, and we do not propose hereafter to wait for them. If they get here in season, they will be properly dispatched; if not, they must look out for some other executioner.

Strange as it may seem, these stately quarterlies are of like passions with other creatures of human origin, and they have been marrying and giving in marriage in a very natural way. *The New Englander* and the *Congregational Review* of Chicago have been made one, the Western bride having consented to become a *femme couverte* and to surrender her name for that of her spouse. This match was struck up after a short but hot courtship, and is one of the results of the Chicago fire. Drs. Fisher and Dwight and Mr. Kingsley, of Yale, with President Chapin, of Beloit, and Professor Bartlett, of Chicago, performed the ceremony, and are to be responsible for the bringing up of the offspring. The *Presbyterian Quarterly* and the *Princeton Review* have also formed an alliance; and, though they were both supposed to represent conservative social tendencies, yet each insists upon keeping its own name, after the fashion of the matrimonial firm of Logan & Sikes. Drs. Atwater of Princeton, and Henry B. Smith, of New York, are the officiating clergymen.

The quarterlies cover, as usual, a large ground. Ecclesiastical questions, which were once hotly debated, are now nearly ignored. We find in the *Christian Quarterly* two articles of this character—the one entitled "The Degree of Presbyterial Authority," and the other "The Episcopacy of the Primitive Church." The first of these articles maintains the theory that in the early Church the right of ultimate decision was vested not in the congregation of the brethren, but in *the case of the elders*. The article is well reasoned, and the conclusion is drawn from a wide induction of texts; but, if the fact could be established that the primitive churches were governed in this way, that would be no conclusive reason why the churches of this day should adopt the principle. There has been altogether too much of this searching in the New Testament for authority upon ecclesiastical questions. Neither the forms of church government nor any other external forms are stereotyped; each church is at liberty to choose for itself those methods of government by which it can best accomplish its work. The other article, upon the Primitive Episcopacy, will be quoted by the Episcopal journals as a decided concession to their theories. In fact, both these articles, unless they misrepresent the prevailing views among the Disciples, exhibit a tendency toward hierarchical notions which we did not suppose existed in that denomination.

In biblical studies we have in the *Methodist Quarterly* a somewhat novel arrangement, by the Rev. A. C. Rose, of the Apocalypse as a drama, with six acts. Any novelty in apocalyptical theories is refreshing; beyond this, we cannot say much for Mr. Rose's dramatic commentary.

The department of Theological Science is represented by a few notable articles. Of these the *Quarterly Review* of the Evangelical Lutheran Church gives us one of the best. It is entitled "New Phases of Rationalistic Unitarianism," and it is written by the Rev. Charles A. Stork, of Baltimore. We have not seen a better statement of the best philosophical basis of this argument. Mr. Stork wisely refrains from attempting to prove too much, and presents a statement which must strengthen the faith of many who have been troubled with the insufficiency of the reasons given for this best of all our hopes. The strong point of the presentation is not that man has a desire for a future existence, but that "the hope of immortality is a *necessary condition of man's development toward perfection*." Some cogent proofs of this proposition are offered on the broad scale of national life.

Of historical studies the *Princeton-Presbyterian* gives us two that are valuable. One of these is an article upon the "Pilgrim Brethren," by the Rev. Thomas Croskey, of Londonderry, Ireland, whose system he describes as one "of pure ecclesiastical communion, with a theology in the main Evangelical, but spoiled by Antinomian and Socinian elements." The paper is an exhaustive and apparently candid statement of the peculiarities of this very peculiar people. The graphic and powerful sketch, by Edmond De Pressensé, of "Paris under the Commune," is translated and abridged from the *Revue des deux Mondes*, by C. W. Woolsey, for the same quarterly. The testimony of this competent and trustworthy witness ought to be fully weighed by all those persons who are disposed to glorify the Commune. The *New Englander* gives us "A Study on Chinese History," by Prof. J. S. Sewall, which presents in outline the substance of what is known concerning this ancient nation. The article closes with the suggestion of several topics which need investigation in connection with the civilization of China, pointing out the extent and importance of the field opening in that country to philologists and archæologists.

In criticism there is rather less than the average amount in the quarterlies, but a few papers of rare value are furnished. One of the best of these is a review, in the *New Englander*, of Guizot's "Lectures upon European Civilization," by Prof. J. L. Diman, of Brown University. Those who have found delight in the fascinating pages of this brilliant history will be grateful to Prof. Diman for the service he has rendered in supplying its omissions, and in rendering its vivid pictures more complete and truthful. The same periodical contains a review of "Herbert Spencer's Laws of the Unknowable," by an anonymous hand. Here is the opening sentence: "This treatise forms the first part of Mr. Spencer's 'First Principles'—a kind of second Book of Genesis, written on the *a priori* plan, and one which seems to us no improvement on the first." This is a good shot to begin with, and there is a steady fire of the same sort of projectiles from every page. The principal issue between the author and the reviewer is made in this passage:

> "Armed with a knowledge of our mental limits, Mr. Spencer, following in the wake of Hamilton and Mansel, proceeds to charge all our familiar conceptions with involving contradictions and intellectual *hari-kari*. A further analysis of our faculties reveals to his searching gaze a pack of mental impostors, who by some hocus pocus have contrived to shuffle themselves into such universal acceptance that most men regard them as necessary truths. But these villains are usurpers, nevertheless; and, having the bad taste to contradict our philosopher, they very naturally excite his wrath. He at once brands them as 'pseudo-ideas,' keeps them just long enough to give evidence against themselves (which is assumed to be the only true evidence they can give), and then turns them out of doors. We notice that they are occasionally smuggled in to help the prosecution, but are forbidden to say a word for the defense. This is the last feather. After being convicted of harboring 'pseudo-ideas,' the mind feels the propriety of being humble. For the present, our only hope is that, as these necessary truths, *alias* pseudo-ideas, are such liars, they may have lied when they spoke against themselves."

Not only for raciness and wit, but for remorseless analysis and vigorous logic, the article will rank among the best defenses of the intuitional philosophy. In the *Princeton-Presbyterian* Tayler Lewis reviews Jowett's "Plato" with discrimination, but with high praise. It is an article which answers the ends of true criticism, by helping effectually not only to an appreciation of the author reviewed but to a better understanding of his subject. Other critical articles of much importance are one by Dr. Jewell, of Chicago, in the *Methodist Quarterly*, on the "Conservation and Correlation of Forces"; and another in the *Christian Quarterly*, on "The Internal Evidences of the Authenticity of the Gospels."

The usual quarterly crop of inaugurals, baccalaureates, etc., is harvested this month. The yield is fairly good, and the quality of much of it excellent. Dr. Schaff's address at his induction to his professorship in Union Theological Seminary, upon "The Theology for our Age and Country," in the *Princeton-Presbyterian*, is a sensible view of the present conditions of the Church in this country, and of the best methods for the prosecution of its work. The same quarterly contains the inaugural address of Professor Aiken, of Princeton, on the Variable and the Constant in Christian Apology. The Inaugural Address of Professor Samuel Harris, of Yale, on "The Theological Department Essential in a University," is characterized by the clearness of perception and the precision and compactness of statement for which the Professor is justly celebrated. It is a thoughtful discussion of the proposition contained in the title, and contributes something of value toward the settlement of the vexed question as to the range and method of the higher education.

Of articles relating to Christian philosophy and ethics there is a large variety. Two that have interested us are in the *Christian Quarterly*. The one entitled "Beecherism and Legalism," draws the line with fair discrimination between laitudinarianism and bigotry, though there is a little too much tendency to caricature. The other article, on "Things Sacred and Secular in American Social Life," pleads with much warmth of rhetoric and some force of reasoning for the religious education of children by the state. At any rate, this is what the writer appears to be driving at; though, like many other people, he knows much better what he does not want than what he does. "Secularism" he abhors, but he is careful not to state precisely what he regards as the true ground for the state to occupy in its dealings with religion. He wants the state "to stand upon the broadest religion that can be supported, and act in its spirit for the good of all in the broadest way which the character of its civilization will permit." That is about as near as he comes to a definite theory on the subject. The difference between this writer and THE INDEPENDENT, about which he says some severe things, is not that we are less desirous than he is to see the people thoroughly Christianized, but that he wants to do it with the machinery of the government, while we deem it best that it should be done by voluntary agencies. "Conscience," is ably, though not to us satisfactorily discussed in the same quarterly, and the moral obligation of total abstinence is discussed in the *Princeton-Presbyterian* in two long articles: Dr. Herrick Johnson, of Philadelphia, taking the affirmative, and the editor, Dr. Atwater, the negative.

One most interesting article, which falls into neither of the categories we have mentioned, is in the *New Englander*. It is entitled "*Recit d'Une Sœur*," and is a review by the editor of a French book with that title, and of its translation, which has appeared in this country, with the imprint of the Catholic Publication Society. This "Sister's Story" is the journal of a devout French Catholic woman, and it gives us a beautiful evidence of what some Protestants are not too bigoted to confess, that a deep and genuine piety finds place within the bosom of the Roman Catholic Church. Lamennais, Lacordaire, and Montalembert are frequently introduced in this biography; and thus we get a glimpse not only of a delightful phase of private life, but of some of the more prominent public characters in the last generation of Frenchmen. It is an unwelcome thing to say, but it needs to be said, that the American publishers of the book seem to have resorted to a pious fraud of the most gross description. The Sister's confession of faith, as it appears in the original, has been mutilated and expanded in the translation in the most shameless way. The creed of this good Catholic was not half papistical enough to suit these American editors; so they have introduced into it not only what she did believe, but what, in their judgment, she ought to have believed. We desire to call the attention of the *Catholic World* and the *Tablet* to this translation. It is possible that there may be some explanation of what seems to be an astonishing piece of literary knavery. If there be, we should be glad to hear of it.

—*Richard Vandermarck*, by Mrs. S. S. Harris, better known as the author of "Rutledge," is a woman's book, written in in the first person feminine; and it is as good a refutation as we could find of much of the conventional reproach which attaches to feminine work. It is throughout simple, truthful, and lifelike, without at any time descending to the unpleasant realistic slang and silliness sometimes affected by a certain class of would-be-natural novel writers. Mrs. Harris manages to tell a simple but very touching story in an uncommonly straightforward and even touching way. The heroine, a motherless young girl from New York, visits the country-seat owned in common with a brother and sister by one of her uncle's head clerks, the Richard Vandermarck of the story. Here a sudden love affair with the family tutor, a fascinating but not altogether laudable young German, nearly breaks the poor girl's heart, and drives the lover, who, in spite of his clouded past, is yet a man of honor and feeling, to suicide. In her subsequent sorrow, illness, and recovery the tender consideration of Richard wins her esteem, and at last her love; and when several years have ripened her character, and dispelled her childish illusion, she calls back the faithful friend who has waited so long and with such manly self-sacrifice to a nearer and dearer relation.

The quality which, as we have hinted, makes the book such pleasant reading is its fresh, open-air simplicity and naturalness, both in dialogue and description, and its exquisite moderation in method. Nothing in the style or the thought is exaggerated, or stagey, or morbid. We do not remember to have read a book where young men and young women talk together so exactly as the average well-bred young man and woman of American society do talk, or presumably would talk under the circumstances alleged. The one little bit of melodrama in the book is the tutor's speech of farewell, where he discloses the sad and mysterious ties which make it necessary for him to forego his love; and which of us would not be a little melodramatic on such an occasion?

The story is sprinkled, too, with occasional sly, humorous, or thoughtful touches which indicate keen observation and study of character, aided by no little of genial and receptive, not to say imaginative, quality of mind. It is no slight indication of real artistic power on the author's part that, speaking in the character of the orphan Pauline, she gives the reader the impression of a childlike and innocent *naïveté* which would hardly consist with the developed technical skill shown in the construction of the book. It is high praise for an author that he can thus identify himself with his characters, and make us think that we read the writer's self beneath the mask of his creation.

The pictures of sorrow and despair, too, which a weaker hand would have overcharged to the point of weariness and exaggeration at once, are most delicately handled. We have rarely read anything more exquisitely simple, yet suggestive, than the few lines of description of the library, with the coffined figure of the poor lover,

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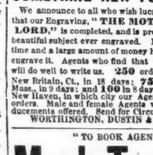

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EVANISHING.

BY REV. F. A. NOBLE.

I heard a little song
In grace complete;
I would its notes prolong,
It was so sweet.

I found a tiny rose
By woodland glen;
In beautiful repose
It rested then.

I saw a nestling child
In mother's arms;
She knew but rapture wild,
Nor felt alarms.

The melody is hushed;
The rose is dead;
Of babe—! My heart is crushed!"
The mother said.

LETTER FROM ROME.

TO THE EDITOR OF THE INDEPENDENT:

THE greatest harm done to man by Romanism is the killing of the Christian conscience. That which was taught in the beginning as a virtue—namely, to speak the truth, and, when it was a matter of faith, to be willing to die for it—is now considered a crime. In fact, consciences do not belong to the individual at all; it is the property of the priest, a commodity of the Church. Were it not so solemnly sad, it would be really amusing to watch the revelations of these kaleidoscope consciences of our bishops, which present a new phase of color at every turn by this "wind of doctrine." They seem to have but one duty—satisfy the Pope, conciliate the Jesuits, and deceive the people. Truth and consciences are turned out to starve. One of the most remarkable cases of conscience is that of Archbishop Heinald, Hungarian Metropolitan, one of the most distinguished men of the opposition in the Council. He has held out beyond most of the rest, evading the direct issue with the Pope as long as possible. But, when every device has failed, he being a "just man," and not seeing his way clear between God and the Pope, has made a most remarkable conciliation between them by subscribing courageously to a falsehood, with a vehement protest against it! His adhesion comes in the form of a short letter, with a very long *post-scriptum*. In his letter (and our medium of knowledge is private, but entirely reliable) he greatly deplores the dissensions and schisms; but, for the sake of preserving the unity of the Church—and being obliged to—he submits to the decrees of the Vatican Council. Then follows a very long P. S., in which he protests against **the adhesion which is** forced upon him; and against the Council, which had not the semblance of liberty, but was under the absolute control of the Jesuits, and was not, therefore, an œcumenical assembly, and its decrees are, consequently, entirely invalid.* Antonelli, to whom the Pope handed the letter, after having read it, demanded if he could accept such an adhesion. "Certainly," said the Pope, "I will accept it." As these enormities take on new and larger form we grow calmer in our assurance that out of these errors, weaknesses, equivocations, and blasphemies, light, liberty, and truth will be evolved; for, after all, this is God's affair, even though it may not be entirely his Church. He it is that is preparing a way that ere long a stop shall be put to these iniquities, done in *his name*. The rotten pillars that hold up this human substructure of the Church are yielding one after the other, and soon the superstructure, built upon their material, will fall with a crash, encumbering the earth with rubbish and filling people's eyes for a time with dust. But the Church of Christ will not be endangered. "Lying made easy" is an old and voluminous work, that is circulated wherever a Jesuit or Papist goes; and these varied adhesions of the bishops indicate a new edition, with a slight change of title. It is *Lying made plain*.

Yesterday another consistory was held, and more bishops named. The Pope counseled indulgence and charity toward atheists and all unbelievers, and his words were not, therefore, without respect for the Italian Government; but for those who pretend to be Catholic, and yet dare to disobey him or refuse to accept his infallibility, for these—no mercy.

Day before yesterday (and I have it in the most direct and reliable way) His Holiness said, in a confidential conversation upon the "situation": "I cannot change a single thing I have done, nor retract a single word I have written or uttered. But I now see plainly that my position is false; and, cost what it will, I am determined that it shall not continue." The latter part of this speech had reference to his self-imposed imprisonment; for he sees the absurdity of pretending any longer being a prisoner in the hands of the Government. A few days ago he asserted boldly to a few friends his intention of quitting Rome as soon as the rigors of the winter are past. His new character of infallibility has had a marked effect upon his disposition. The malady which in early life prevented him from following the military life which he had entered upon, and which decided him to become a priest, was epileptic fits. This has doubtless had an effect upon his disposition, which is most variable. He is not always the benign Father he seems to be to those flocks of foreign ladies in his public presentations. His temper seems to have grown more violent of late, and where formerly he persuaded he now commands, and in a way that forces his subjects to willingly escape his anger by any or all concessions. When once roused, he has no consideration for person, age, or conscience. Being infallible, he is invincible. But he is using his weapons against himself, and those who have quailed and quaked before him heretofore begin to distinguish between the man and the Pope. And, now that there is some freedom in Rome, and honest citizens can no longer be dragged to prison without a cause, men and priests (!) begin to find his presumption and despotism getting insupportable. A worthy and distinguished prelate, from a distant and difficult field of labor, in which he had sacrificed his life to the interest of the Roman See, came recently to offer his homage to the Holy Father. After his interview, he came from the Vatican to me, his heart overflowing with disappointment, sorrow, and bitterness. It had cost him many days of circumlocution and red-tapery before he could come into the presence of this august vicar of the meek and lowly Saviour, who was wont to go about the streets, regardless of the contact with enemies and insults of the multitude, healing and blessing on every hand. "When I found myself in the presence of the Holy Father," said my friend, "my heart was filled with profound veneration and tenderness, and I knelt humbly at his feet, and remained there while conversing; for I knelt to the Pope, the Bishop, and the Head of the Church. But when he insulted me I rose to my feet; for I then perceived I was before a man!"

Rome is filled with strangers, enjoying the superb weather and the new life in the old city—liberty with antiquities. There is not the enthusiasm that has hitherto made religion the fashion, and the various ceremonies of the Church "the thing to do." Among others, Mr. Spurgeon, the great London preacher, has been here, and preached a sermon, of which we heard an English Catholic say: "If it could have been spoken in the Italian tongue, that all the Romans might have heard, it would have converted the city." God grant that some one may come who does not speak in an unknown tongue. The Pope will very probably remain a "prisoner" during the entire "season." The talk and speculations for his departure from Rome have ceased, the Jesuits being defeated for the moment by his holy will. In his persistence not to leave immediately he is supported by Antonelli and four other cardinals. Antonelli has the best policy of the party, and the Pope has the most good sense.

The Parliament has commenced in earnest the arduous duties it has to perform. But the Italian Government is determined not to favor any religious movement or agitation in any way. Be it so. Mayhap this, too, is God's affair; and he, very likely, will not ask permission of Cæsar to do his work.

But what of Strossmayer? We can only say that an ominous silence hangs over the clerical party and press upon his subject. Had he told but half a lie, as Heinald has, their trumpets would have outrun the winds or the wires to have told you of their triumph.

There is something in the Croât besides the stuff that other bishops are made of. We wait in confidence.

A CATHOLIC.

ROME, ITALY, Dec. 24th, 1871.

*

* The letter, reduced to plain words, said simply this: I accept the dogma; but I do not in the least believe in it.

Farm and Garden.

PRESERVING MEAT.

BY ALEXANDER HYDE.

As this is the season of the year in which farmers and others put down meat for the winter's and sometimes for the year's supply, some suggestions regarding the theory and the practice of the operation may be timely. Meat is an organized substance, composed mainly of carbon, oxygen, hydrogen, and nitrogen; and, if exposed to the action of heat and moisture, tends rapidly to decomposition, the oxygen and carbon uniting to form carbonic acid, and the hydrogen and nitrogen forming the common pungent gas called ammonia. There is also in meat a small quantity of phosphorus, which, uniting with hydrogen, forms the offensive gas called phosphuretted hydrogen. Another element, sulphur, in smaller quantity, unites with hydrogen, forming the still more offensive gas, sulphureted hydrogen; the former gas leaving the smell of decayed fish, and the latter that of rotten eggs. The quantity of these elements in meats varies with different kinds—fat meat abounding in carbon, and lean in nitrogen; but, whether fat or lean, the tendency to decomposition in moist climates is very rapid. The oxygen and hydrogen which unite with the other elements in decomposition are not all derived from the meat; the air, and the moisture always existing in the air, furnishing these gases in abundance. In a dry climate it is possible to hang up meat in the open air, and the external surface will so soon become dry and contracted that a coating is formed impervious to air and ordinary moisture, and consequently no decomposition takes place. The Indians preserve their meat, what little they do preserve, in this way; and the dried beef of commerce is preserved on the same principle, the drying being accomplished by artificial instead of sun heat. Sometimes, also, smoke is added, which by its pyroligneous acid and creosote tends to its better preservation—these substances being antiseptic in their nature, creosote being so named because the word signifies meat-preserver.

There is a prejudice in the minds of some against the use of smoke in preserving meats, as smoke has unpleasant associations connected with it. Smoke, certainly, is not pleasant to breathe, but taken into the stomach, in the small quantity found in smoked beef or ham, it is harmless, and to most palates agreeable. Care should be taken, however, in smoking meat, not to let the temperature rise too high, and to use the right kind of fuel. If the temperature rises above 140° the albumen of the meat is coagulated, and rendered hard and indigestible. The fuel also communicates its peculiar flavor to the meat, and this may be pleasant or disagreeable. The famous Westphalia hams are smoked with juniper wood. In this country we more commonly use birch. Some, however, prefer hickory, and others cora-cobs. A few wintergreen leaves thrown upon the fuel while the meat is smoking give a flavor highly relished by some.

The great agent to prevent the decomposition of meat is common salt. This is a compound of chlorine and sodium, and its application to meat has very much the same effect as the application of heat. Salt has a strong attraction for moisture, and when brought in contact with meat it unites with the juices, causing the fibers to contract, thus excluding the air, that great agent of life, constantly at work converting dead matter into new forms of vitality. If we can totally exclude air from organic substances, whether vegetable or animal, we can preserve them for any length of time. It is on this principle that we preserve fruit and vegetables by canning them. The air is first driven off by heat, and then the vessel is hermetically closed. Meats are canned much in the same way, and form an extensive article of commerce.

The preservation of meat by salting depends, therefore, upon the union of its juices with the salt, its consequent contraction and exclusion of the air, and probably also on a chemical union of the chlorine of the salt with the meat, forming an insoluble compound. The meat, however, if salt is used in excess, is rendered less wholesome and nutritious, as the juices which unite with the salt contain albumen, a highly nitrogenous substance; phosphorus, very essential to building up the animal frame; and kreatine, a volatile substance in meat, analogous to the theine of tea, being tonic in its nature and producing an exhilarating effect upon the human system, independent of any nutrition it may possess. Hence an exclusively salt-meat diet has an injurious effect, as we see in the case of sailors, who are often troubled with the scurvy in consequence of it. Freshening the meat after it has been salted does not restore its original virtues, for they have been driven out by the salt; and we have seen some beef so thoroughly impregnated with salt that the fleshy fiber retained scarcely any of the natural juices, and was as unfit to sustain animal life as the residual fiber from which beef-tea has been made.

If these principles are correct, it follows that the less salt we use in preserving meat the more nutrition and the more tonic we retain. During the low temperature of winter much less salt is required than in the hot weather of summer. It is not a bad plan to pack away fresh meat in snow, putting it in some large box in a back chamber, where it will not be exposed to alternate freezings and thawings. Freezing expands and bursts the cells of meat; but does no great damage if the meat is cooked immediately upon being thawed. If exposed to the air after being frozen, the juices are evaporated, if speedy decomposition does not ensue.

Sugar has an effect similar to salt in the preservation of meat. It unites with the juices on the surface of the meat, thus excluding the air, and producing an antiseptic effect. Saltpeter (nitrate of potash) is also an antiseptic, and has this additional effect that it retains the color of the meat, whereas the tendency of salt is to bleach it. Both salt and saltpeter have an injurious effect when taken into the stomach in excess; but in the small quantity that ought to be used in curing meat there is no danger.

The best recipe we have ever tried for preserving beef and hams is eight pounds of salt, four pounds of sugar, and two ounces of saltpeter for every hundred pounds of meat. This will keep meat from December far into the next summer. If it is desired only to keep it through the winter, six pounds of salt, or even less, are sufficient. The old mode was to make a brine, and pickle the meat in it; but this extracts the juices o the meat too much. A better mode is to pulverize the salt, sugar, and saltpeter, thoroughly mix them, and rub the meat with the mixture, and then pack it down closely in the barrel. As lean beef is 75 per cent. water, the salt will generally make brine enough with this water to cover the meat. If, after ten days or a fortnight, the meat is not covered, a little water may be added without damage, as the surface of the meat is by this time so contracted that the juices of the meat will not be further expelled unless the salt is in excess. If exposed to the air, and not rubbed occasionally with the above mixture, fungus (mold), a lower organism, is apt to grow, and hasten the decomposition of the meat.

We use the same proportions and amount of salt, sugar, and saltpeter for both hams and beef. Clear pork, however, is a very different article, as it is mainly carbon, having very little fiber to contract. We call it a very low type of food, only one remove from common charcoal; but it has its uses, especially in a cold climate, in keeping up the heat of the body, and as a winter food for those who work outdoors will always be in demand. In packing clear pork there is no danger of using too much salt, and it is not worth while to waste sugar and saltpeter upon it. For this kind of meat we prefer coarse salt, as it dissolves gradually and keeps the pickle perfectly saturated. A bushel (60 lbs.) is none too much for a barrel (200 lbs.) of pork; and the bottom of the barrel and the top of the meat should be covered with a layer an inch or two thick, a layer of salt being sprinkled also between each layer of pork. After the pork has been packed a few days, and has become well settled, pour on clear water, till the whole is covered, and be sure to keep the pork under the brine. Pork properly packed will keep indefinitely.

There is, however, a great choice in salt. Very little commercial salt is pure chloride of sodium. We find chlorides of calcium and magnesium, and, worse still, sulphate of magnesia (Epsom salts), in most of our salt, which impart a pungent, disagreeable taste to meat The United States Government requires that the beef and pork for the army and navy shall be packed with Turk's Island or Onondaga coarse salt.

One thing more. Do not pack your meat till the animal heat is all gone, or putrefaction will ensue, in spite of salt and sugar. We have made not a little pork into soap for our neighbors, because it was spoiled from being packed too soon. The Western pork-packers assure us that they prefer to let their hogs hang 24 hours, even in cold weather, before they cut them up. If it is necessary to cut up meat before the animal heat is gone, it can be rubbed with fine salt, but should not be packed in large masses. If the weather is very warm, and there is danger of the meat spoiling before it gets fairly cold, shovel off the sawdust from the top of your ice-house, and pack the meat upon it. When once the animal heat is extracted, both meat and milk can be kept for a long time by the aid of ice.

The subject of preserving meats is an important one, and deserves more attention, both from scientific and practical men. Tons upon tons of meat are lost every year from a want of knowledge of the principles of its preservation.

WAGES OF FARM HELP.

THE coming topic of most interest to farmers is the wages of their laborers.

The prices of farm produce are now reduced to so low a rate that really at the end of the year it seems as though the receipts were mostly absorbed in the payment of wages.

There is no question that for the future we cannot make our farms pay unless help can be obtained at moderate prices. Thirty dollars a month can no longer be afforded by any farmer, and even $30 are more than many hands are worth. Prices for help will have to range within $13 to $18, with board, before the farmer can work on a safe margin.

At a meeting of the Farmers' Club at Binghamton, N. Y., recently, the question was well discussed, and some of the difficulties mentioned.

Robert Hogg said at the present time the question of help is an embarrassment. He is generally in favor of keeping up the improvements of the farm and making new ones as much as possible. He has been much bothered to get the help at any price. Particularly in the spring of the year, the young men will want to get the higher wages of bark-peelers at the steam saw-mills. The boys in bearing of the steam-whistles want to begin at seven and quit at six, just as the mechanics do; and that is a source of much difficulty. He has been paying his help more than he can afford to, and the product of the farm will not support himself and family for their work. The only way to get along is to curtail expenses, suspend making improvements, and wait until things get in better shape.

Henry Jackson said the profits of dairymen are growing less. Hired men are needed eight months of the year, and they command wages of from $25 to $30 per month. Good dairy girls get from $4 to $5 per week for six months of the year. The wages of help, at that rate, will take away all that the products of the dairy will bring. As a general thing, the help is making more than the farmers, and runs no risk. Farmers are generally of the opinion that wages of farm help are too high.

Mr. Stone said the public works in that section of the state, employing much labor, have kept up the price of farm labor. Prices of farm produce are settling down to a specie basis, and hence the expenses of the farmer are about equal to his receipts. The farmer must learn to economize. Usually it is good policy to underdrain and prepare the farm for high culture; but now that must be abandoned, as a matter of necessity. While help is so dear Mr. Stone advocated using manure as top dressing for meadows, and cultivating less land.

HOW EMIGRATION IS FILLING UP THE WESTERN STATES.

THE contrast of a few years in some of the Western States in rapidity of settlement is quite interesting. For instance, 3 years ago, at a principal land office in Nebraska, there had been, up to Jan., 1868, but 2,890 entries, 1,197 pre-emptors, and 1,663 homesteaders.

In the ensuing 8 months, the number of both classes was doubled, reaching 4,565. Since 1868 more than 18,000 persons filed claims for land at this single office, and there are four other offices in the state.

Within eighteen months there have been taken up of railroad lands in Southern Nebraska, along one railroad only, 151,261 acres, by 1,984 purchasers. Along the Union Pacific Railroad 418,000 acres have been sold in two years. This might be called the poor man's country; for, with credit of ten years for payment of land, and interest of but 6 per cent., with crops of grass abundant to feed all cattle, corn and wheat at the rate of 25 to 50 bushels per acre, one need not work so very hard to obtain the mere necessaries of life. It is only the luxuries which he cannot get, and does not want.

DWARF FRUIT TREES.

Dig the soil down 2½ to 3 feet—*i.e.*, loosen it; but do not invert, by putting the top soil down, or bring the bottom soil to the top. This would render your garden infertile for a long series of years, unless you had a big bank of manure, to fertilize the whole very deeply. Set the trees about ten feet apart for Paradise, and 15 feet for Doucain stocks. Dwarf pears are much more satisfactory than dwarf apples. Still the latter are often a curiosity worth having. They are not very productive, especially those on the Doucain stock. For small gardens apples on the Paradise stock are much the best.

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KNOX

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FRUITS.

Our Descriptive and Illustrated Catalogues of small Fruits, with Price List for Spring of 1872, is now ready, and will be sent to all applicants for 10 cents.

FLOWERS.

Our Descriptive Catalogue of Flowers and Flowering Plants, Shrubs, Evergreens, etc., containing descriptions of all the new, rare, and beautiful flowers in cultivation, will be ready early in 10th. Sent on receipt of stamp.

SEEDS.

Our descriptive Catalogue of Vegetable and Flower Seeds, with directions for cultivation, being a valuable aid to the Vegetable and Flower Garden, ready January 10th, will be mailed on receipt of stamp.

☞ One each of the above Catalogues will be mailed free to all our customers. To others, the Three for 15 cents.

☞ Our stock of Small Fruits, Flowers, and Seeds is the best we have ever had, and we can offer greater inducements to purchasers than ever before.

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perfect, all the teeth being of even length, double pointed, cut with outside vertical and projecting edges, and clear simultaneously with the same.

Simplicity.—This is obtained, all the points being cutters like hand-saw teeth—viz., the same length. No hooks or thick raking teeth, to be needed; only one mill file is needed to keep them in order, and they are as easy for the unskilled laborer to sharpen as the old-fashioned saw.

Perfect Clearance.—Continuously cutting and clearing, these opposite "cutting faces" not only cut but clear, by lifting the fiber above its projecting blades, like a plow, which is the most perfect clearing implement.

NEW YORK AMERICAN INSTITUTE FAIR BUILDING, Nov. 4th, 1871.

Sir:—This certifies that I saw the Lightning Cross-Cut Saw, worked by hand, by two men, Nov. 2, at this Fair. Said men and saw cut off a sound 8½ inch chestnut log in 45 seconds; and 15 cuts of same, *continuously*, in two minutes and 15 seconds, or at the rate of a cord of wood in less than nine minutes. I am satisfied that for all purposes of cross-cutting large and small timber your cross-cute and wood-saws have no rival in speed, in case, and in simplicity.

I believe their universal use would save a vast amount of money and time, and lighten the toil of millions of men. J. W. BLAKE, Superintendent and Engineer American Institute Fair.

I have reduced the retail price from $1.25 to 61 per foot, and the trade price proportionately, and solicit the patronage of the American public. Beware of worthless imitations and infringements, which will be prosecuted. Do not confound this 1871 pattern with my old 1867 pattern Clearing Tooth Saws, now out of market. All clearing-tooth saws are complicated, as they require to be kept shorter than gullets and frequent readjustment. After much experience, I cannot recommend them. Each one of the new Lightning Cross-Cuts has my $500 challenge, and full directions for setting and sharpening are engraved on it. Intending purchasers will procure the genuine for their customers, even if they are overstocked with inferior goods; but where they do not keep them will be treated. A set of four Cross-Cuts and Buck Saw sent on receipt of $6. Express will cost from 40 cents to $1 to places this side of the Mississippi River by special contract.

N. B.—Millions of Axes are used for cutting wood. A Lightning Cross-Cut Saw, either for one man or for two, will cut five times as fast as an ax. Why not try them?

See that the name and warrants are on each saw.

Recent increase of business has caused me to lease No. 60 Beekman street, adjoining No. 78, where I shall be happy to see Hardware Dealers and Customers.

No. 78 and No. 80 Beekman St., N. Y.

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Chapel Organs,

is now a specialty in our business, an assortment of which we shall endeavor to keep on hand for ready sale. They are adapted for use in CHURCHES, CHAPELS, PARLORS, LODGES, and SCHOOLS. Prices from $60 to $1,500.

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are now everywhere recognized as the best. For fine and SYMPATHETIC TONE, for thorough workmanship and the greatest possible DURABILITY, they are wholly unrivaled. The Steck Cabinet or UPRIGHT Piano, combining several most important improvements, patented, is pronounced by all competent judges the MOST PERFECT PIANO of this class ever produced. Every instrument warranted for five years.

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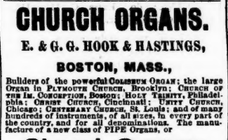

(Organ with the top removed.)

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The Organ can be seen at No. 5 New York City at Bond's Music Store, 547 Broadway; and at Beecher's Church, Furnishing Rooms, 895 Broadway.

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The popularity of the SONG QUEEN is shown by the fact that it has reached an issue of over 75,000 copies, and the SONG KING is the result of nearly five years' additional experience.

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PROSPECTS FOR 1872.

THERE can be no question but that the United States is taking a fresh start in its career of prosperity, in which, perhaps, it has experienced a temporary check, as the result of one of the most calamitous civil wars on record.

There is now, it will be observed, an absence of speculative excitement; but it is evident that every branch of trade is being carried on with profit, and that a healthy tone pervades the commerce of the country. As the means, too, of transportation over our immense continent improves, so will new avenues for trade be opened, and the industry of our people be rewarded.

The life insurance business will be the first to feel this thriving condition, and, in fact, many of our leading companies are already experiencing a great increase in their transactions, completely refuting the invidious statements that public confidence in the institution is on the wane, or that distrust in the system exists. Now, therefore, is the time for the insurance agent to gird up his loins and be at work, fortifying himself at the same time with such a thorough knowledge of his business that he can at once and clearly explain to the inquiring community the details of a system which all are anxious to know about, and which stands forward prominently for its usefulness. Let it be borne in mind that as we advance in wealth and intelligence so will the disposition to take this form of investment increase.

There are many things to encourage the life insurance agent in his profession. He must remember that he is engaged in one of the most popular occupations of the age, in which much reputation also is to be gained; but, to reach the most success for himself, he must use judgment in his selection of a company to represent. All honest and industrious agents can make an honorable living. There are millions of our population yet uninsured, whose attention is being rapidly drawn to the many desirable features the institution presents, and who, perhaps, will not allow another year to pass away without taking out a life policy. For those agents, however, who are ambitious, "there is," says an English journal, "plenty of business of a high and remunerative class constantly being done." If, therefore, those big workers will connect themselves with a powerful, energetic corporation, whose enterprise teaches it to meet the advancing wants of the community, and who have also the ability to take advantage of all that the science offers, a large reward will be the consequence.

In conclusion, we give a quotation from the same paper, which is especially applicable to the present condition of life insurance in this country: "It is pretty clear that for the making of a very large sum the agent must deal with large amounts. While by no means despising the meaner classes of business, he must direct his chief attention to the assurances of some weight. There is now a great deal of what, for distinction, may be called large insurance business done in this country. The nation is so much richer than it formerly was and its trade is so much greater that the large 'lines,' as they are technically styled in fire insurance, are much more numerous also; while, handsome incomes being more common, heavy life policies are more common too. It is evident that as the wealth of the people rapidly but surely progresses so must this large assurance business increase also."

There is great force in these remarks, and they cannot fail to make an impression on the public mind.

Financial & Commercial.

[*For additional Financial Matter see Fifth Page.*]

MR. JAY COOKE AND THE NEW SYNDICATE.

THE various speculations of the press upon the proposition of the great banking houses of Rothschild and Jay Cooke & Co. to fund $600,000,000 of the new Government loan calls for brief mention, and we will premise by saying that the strictures of a portion of the press upon the motives and actions of our worthy citizen, Jay Cooke, Esq., in the premises are entirely unjust and uncalled for. Mr. Cooke is now accomplishing results of the precise character of those performed by him for the Government, with so much pride and satisfaction to our people, in the time of her direst need, for which he has the gratitude and respect of every true lover of his country. When our Government was imperiled by traitorous enemies within and without, and her credit almost hopelessly gone; when bankers, for the mere hope of temporary gain, were willing that the scales should be turned against it; who but Mr. Jay Cooke, our most eminent of bankers, should step forward and offer not only his own ample means, but his services also, to his Government, pledging his efforts to carry her through the adverse financial tide which was then so strongly ebbing against it. He forthwith assumed the Government loans, infused his confidence and spirit into the breasts of many of the leading capitalists of the country, united them with him in the stupendous effort, and saved the country from that financial peril which might have been so disastrous.

We know whereof we speak when we say that never was service rendered to any government which was more entirely subsidiary and tributary to the essence of true patriotism than that given by Mr. Cooke to save a nation's credit, and furnish the means to throttle the most gigantic rebellion ever inaugurated against a good government. And now, when the attempt is being made to relieve our people from the burdens of excessive taxation, by funding the debt thus entailed upon us, at a low rate of interest, which effort is in danger of failing for the reason that the income on the new bonds is too small to attract American capital, and fearing that this failure might materially weaken our credit abroad, we find our great banker, ever jealous of the financial standing of his Government, again offering to assume the responsibility of carrying this funding law into effect upon a basis which is recognized as fair and honorable by legitimate bankers; and yet a feeling of opposition to the scheme, and to the principal actor in it, is already showing itself, instituted, we fear, by the same spirit of enmity which followed Mr. Cooke through the Rebellion, when he was threatened with personal harm for palming upon the people alleged worthless Government papers, in the shape of our *five-twenty* and *seven-thirty* bonds. This we regret to see. Mr. Cooke is incapable of making a dishonorable proposition, or one which he thought would be prejudicial to our best interests; and, if that contained in the new Syndicate is sufficiently favorable to the Government to be accepted, we have not the slightest doubt but that the funding under it will be carried through to complete success, as are all the enterprises which this great house engage in.

Twelve months since it was freely predicted that the building of the Great Northern Pacific Railroad would never be an accomplished fact. To-day, the main obstacles being overcome, all concede and rejoice to know that within three years this great transcontinental road (thanks to the enterprise and push of Jay Cooke & Co.) will be teeming with through traffic to and from the future great highway of American commerce, the Pacific Ocean, dotted through its entire length with enterprising towns at short intervals, and with millions of broad acres contiguous under successful cultivation. Who can calculate the extent and value of this undertaking? We admire the genius which undertakes such enterprises and responsibilities, for upon such the future of this great nation depends for its development and standing.

HENRY CLEWS'S LETTER TO THE PEOPLE OF GEORGIA.

WE have been handed a copy of the recent letter of Mr. Clews to the people of Georgia in relation to his financial transactions with the ex-governor and state officers of that state. It is a full statement of his acts in the premises, and quotes various official and other communications touching his authority, and the information upon which he acted, and carries upon its face his full vindication.

Where Mr. Clews is best known a letter of explanation of this character would not be required in his defense, either as a banker or a fiduciary agent; but to a people who are strangers to him, and to whom he has been misrepresented, the letter is eminently proper, and will be conclusive to them as to the correctness and regularity of his actions. The high reputation for upright and fair dealing which Mr. Clews holds in his community will not suffer by this controversy.

MONEY MARKET.

THE buoyant feeling of Wall Street operators which has been gaining strength ever since the commencement of the year has been checked, but probably only temporarily, by a cause which the keenest-sighted "bear" could not have foreseen. The failure of two or three savings banks, which had been originally chartered for swindling purposes by the Tammany Ring, did not tend to destroy confidence in the older institutions, which have a much more numerous body of depositors, and the long run on the Third Avenue Savings Bank had not been extended to other banks; but the suspension on Saturday last of the Market Savings Bank, in consequence of a misapplication of some of the funds of the bank by its secretary, has had the effect of creating an apprehension that the depositors in other institutions might make a simultaneous movement to withdraw their funds, and so lead to a sort of panic. There was really no cause for apprehending a financial disaster from such a movement; but the stock market is so extremely sensitive, and particularly after a sudden advance, a good many prudent operators thought it better to be on the safe side. And, though the markets were generally stronger than at the close on Saturday, it soon became evident that somebody was selling out, and prices gave way from ¼ to 1½ per cent. The stocks which fell the most were naturally those that had risen the most. Lake Shore declined from 92 to 91; Ohio and Mississippi from 49⅛ to 45½; Western Union from 74⅜ to 73½; Pacific Mail from 35½ to 35⅛; Union Pacific from 39⅛ to 38⅜; Rock Island from 113 to 110. But these stocks are held by strong operators, and the powerful cliques which have the market under their control will put up prices again as soon as the tremor about the savings banks passes away. Every one understands that the savings banks, with few exceptions, are perfectly sound; but it is well known, also, that an attempt to convert their securities into money at once would render the greater part of them bankrupt. They should, therefore, take counsel of one another, and resolve upon some concerted action to save them from a common collapse, which would be destructive, and most deplorable to the interests of their depositors, who are mostly poor people.

Money continues to flow toward Wall Street, and the two last bank statements show a constant accumulation of legal tender at this center. But the national bank-notes are disproportioned to the greenbacks; and, while the former can be borrowed free of interest, returnable in three to five days in legal currency, the rates on call loans are kept up to 6 and 7 per cent. But money must be cheaper here before long, and in the summer rates will be down again to the lowest points they have yet touched.

The propositions before Congress for bringing about specie payments do not meet with any encouraging reception. Mr. Clarke's plan for bringing gold and greenbacks together on a common level of values by the 1st of January, 1873, although its author is entitled to great respect, is almost universally rejected by the newspaper press as altogether impracticable. Neither the Republicans nor Democrats show it any favor. The necessity of waiting for specie payments until after the premium on gold shall have been reduced to near par, by the natural operations of commerce, is now the settled conviction of the leading business men of the country.

The price of gold is pretty steadily maintained at 109; but, in the view of the large negotiations that are making every week of our securities in Europe, and the increasing value of our Government securities in the markets of Germany and London, it is hardly probable that the price can be kept up to that point. European capital is constantly seeking investment here, and every dollar that comes prevents a similar amount going abroad to pay for our imports. The reported negotiations of new American securities for the past week in Europe were in railway bonds to the extent of about $16,000,000. They were as follows:

North Pacific Bonds, for Messrs. Jay Cooke & Co., in London	$6,250,000
Central Pacific, San Joaquin Branch, for Messrs. Fair, Hatch, in Frankfort	4,000,000
Gilman and Springfield Railroad of Illinois, for Messrs. Morton, Bliss & Co., in London	5,000,000
Marietta and Pittsburg Railroad of Ohio, for Messrs. Marx & Co., in Berlin	1,250,000
Total known for week	$16,500,000

But these, of course, were not all; and for many of these bonds no money will be sent, but value in the shape of rails, on which interest in gold will have to be paid.

In Southern state securities no special change has taken place, although there has been a lively movement in South Carolina 6s, on account of a reported arrangement with the Union Trust Company of New York to pay interest on 50 per cent. of the entire bonds of the state. What this arrangement may amount to we are as yet unable to say. But the report of it sent up the price of the January and July bonds to 30¾ last week, from which they fell off to 27 on Monday.

The general markets are strong and active for the season, and the stock market; which has been remarkably active all through the month, was at the commencement of the week comparatively tame, from causes which we have explained already.

The expectation of a great rise in the value of Erie, consequent upon the death of Fisk, Jr., and the anticipated action of the legislature in rescinding the "classification law," has been disappointed. Under the first excitement of the news of Fisk's death the price of the stock advanced to 40; but it has since been down to 32, and is now dull and heavy at about 33.

The negotiation of Northern Pacific 7-30s in London, together with the previous large sales in this country, furnish the means for the construction of another important link of the road. We understand the bonds are still selling rapidly, both here and abroad.

DRY GOODS.

THE manufacturers' agents for all descriptions of domestic fabrics, but mostly for cotton goods, are very well satisfied with the opening business of the year, as they may well be; for, prosperous as the last season undoubtedly was, the coming season promises still better. From all sides we hear of increasing facilities in manufacturing, which are still inadequate to the growing demands of the country. In Fall River, for example, most extensive additions are making to the mills in that busy town. Twenty new companies have been organized, and thirteen new cotton mills are now in process of construction. One of the mills, which makes printing cloths exclusively, declared a dividend of 50 per cent. in July last, and have just declared another dividend of the same amount. It is no wonder that the dry goods commission merchants have begun to feel themselves of sufficient importance in the Empire City to have a sumptuous club-house for their exclusive convenience, and have opened a superb suite of rooms in Leonard street for their use. We gave an account of the formation of this Commission Merchants' Club—the only one in the world, we believe—not long ago, and last week it was regularly installed in its superb apartments. Its members at present are restricted to two hundred; but, unless the number shall be increased, a good many dry goods men will have to be left out in the cold, unless they form a rival club.

The general business of the week in staple domestics, of both cottons and woolens, has been active, and prices of medium and low grades bleached sheetings and shirtings have made another advance of ¼ to 1 cent a yard. There are a good many larger buyers in town, who have been hesitating about making their purchases; but, as the market has continued to advance, while they have been waiting for lower prices, they will probably begin soon to make their selections. In unbleached goods the advance is full ¼ a cent a yard. In woolens the market is generally well maintained and sales more active.

Unbleached sheetings and shirtings are in limited supply, with but little prospect of an increased accumulation of stock in first hands. New makes of sheetings are coming into the market from the South. One of the latest are the new sheetings from Montgomery, Ala., called the Tallahassee, of 4-4 and ¾ width.

In bleeched shirtings and sheetings the demand is active, and prices are firmly sustained at the advanced rates.

New York Mills are sold up to production, and orders are only taken at the price ruling on delivery.

Printing cloths are in good demand, and prices are a shade above last week's quotations. Gray cloths, 64 square, standard quality, have sold at 8 cents. The quotations are 7⅞ to 8 cents.

Prints are becoming more active, but the sales are, as yet, comparatively limited in extent. The new spring styles are not offered in full assortment.

Ginghams are in more active demand; but the market is somewhat unsettled by a large sale of the Lancaster Mills goods at 2 cents below the ruling rates.

Cambrics are selling freely, and prices of the popular makes are firmly maintained.

Rolled jaconets are in good demand, and, the stock in first hands being small, prices have advanced ¼ cent a yard, at which the market is very firm for the favorite marks.

Silesias have not yet been marked up; but an advance is expected, and prices are, consequently, very firm.

In other descriptions of cotton goods and in blue goods the market is strong and steady, but without essential change of quotations.

Muslin de laines are comparatively inactive. The demand halts until the opening of the new light styles for spring. The season is over for the dark styles, and but few of the spring styles have been offered.

There is an increasing demand for all descriptions of woolen fabrics, excepting blankets and flannels, and the sales may be called active for the season. A small advance has been accepted by the trade in favorite makes of cloths, and overcoatings are more sought for. The sales of the week were larger than for several years at this season, and the indications are all favorable to an increasing business.

There is a more active demand for fancy cassimeres of medium and low grades, and the sales of heavy weights have been quite large. The demand for the finer grades for spring wear is not yet very active.

Satinets are in good demand for the best qualities of black and mixed, and prices are firm.

Kentucky jeans are now in fair demand, and prices are firm, with a small advance in the more popular makes.

Carpets are not yet in very active demand for the spring trade; but a large business is anticipated and prices are firm.

Flannels are without any special movement; but there is much confidence felt in future prices that the manufacturers are quite willing to hold on to their goods, and the present rates are very firmly sustained.

American linens are subject to fewer changes of price than any other description of domestic fabrics. They are without quotable change, and sales are steady at the established rates.

Foreign dry goods are not yet in sufficient demand for the spring business to have created any change in the conditions of the trade; and there will not probably be much activity until the commencement of next month in the distribution of goods, but the importations continue to be large and the class of goods have been selected with greater care than was formerly the case. The superior quality of our domestic manufactures renders it necessary for the foreign manufacturer to excel us in the quality of his fabrics, or he must go under in the competition to which he is subjected. The importations for the last week were to the extent of $2,961,722, against $3,045,398 in 1871, and $1,571,294 in 1870.

THE aggregate receipts of flour and all kinds of grain, by lake, at Buffalo, for each year since 1851 may be seen by the following statement:

	Flour, Bbls.	*Grain, Bushels.*	*Grain, including Flour, Bushels.*
1851	1,295,294	11,459,881	17,745,000
1852	1,309,212	13,270,977	20,250,000
1853	978,897	11,771,741	18,000,000
1854	720,194	16,152,405	22,252,253
1855	1,056,561	16,257,805	24,172,324
1856	1,726,049	30,152,997	42,780,307
1857	1,445,963	19,345,333	31,370,295
1858	1,856,189	30,303,644	46,814,800
1859	1,497,220	34,429,060	45,320,720
1860	1,172,238	31,441,490	37,053,115
1861	3,152,201	47,656,641	61,493,921
1862	3,464,622	58,842,314	78,879,054
1863	2,878,966	46,842,986	64,788,810
1864	3,020,539	41,041,096	61,177,145
1865	3,193,691	45,472,323	61,413,168
1866	3,312,241	41,626,349	58,389,997
1867	1,412,906	27,805,742	33,163,274
1868	1,534,918	49,372,726	60,197,218
1869	1,646,442	47,466,151	61,189,272
1870	1,651,913	59,276,669	65,477,694
1871	1,341,560	57,219,151	67,288,184

THE CHICAGO, DANVILLE & VINCENNES RAILROAD BONDS.—The Company offered the last million of their bonds two weeks ago, and have already made large sales. The fact that the road is finished, and doing a large business, gives it a very important advantage over new enterprises, whose future is uncertain. W. B. Shattuck & Co., the New York bankers, who have sold over thirty millions of railroad bonds in this country, *all of which have proved to be good*, recommend these securities very highly, and will furnish them as to their merits.

THE SIX PER CENT. BONDS OF THE CHESAPEAKE AND OHIO RAILROAD COMPANY, having still twenty-eight years to run, with interest payable May 1st and November 1st, both principal and interest payable in gold coin in the City of New York, are recommended by us for safe and permanent investment, for the following reasons—viz.:

1. *They are thoroughly secured.*
2. *Like the Central Pacific, they will be widely known, very popular, and always marketable.*
3. *They will be dealt in at all the prominent Stock Exchanges in this country and Europe, and have the advantage of both a home and a European market.*
4. *They should largely advance from the present price of 94 and accrued interest, when all sold by the Company, as Central Pacifics have done.*

The total issue is $15,000,000, OF WHICH LESS THAN $2,000,000 NOW REMAIN UNSOLD.

They are in denominations of $100, $500, and $1,000, coupon or registered.

The Central Pacific Bonds are now and have been for a long time above par, and as they are constantly growing in popularity, both in this country and Europe, and becoming scarce in the market, and as they have a long and definite time to run (now about twenty-four years), we expect to see them still advance in price, especially as Government Bonds, having a comparatively short and uncertain time to run, do not at present market rates pay over four per cent. interest on the investment.

The CHESAPEAKE AND OHIO being under able and honorable management, partly identical with that of the CENTRAL PACIFIC, their securities should take equal rank in popularity and market value.

For exchange of Five-Twenties, or for new investments, we cordially recommend either the Central Pacific or Chesapeake and Ohio Six Per Cent. Gold Bonds.

We continue to deal in Government Securities, buy and sell Investment Stocks and Bonds at the Stock Exchange, open accounts with depositors, upon which we allow interest at the rate of four per cent., make collections in all parts of the country, and transact a general banking business.

FISK & HATCH.

HARVEY FISK, }
A. S. HATCH. }

MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of *Counties, Townships, Cities, and School Districts* at prices that will yield interest at the rate of ten to twelve per cent. per annum. *Send for a descriptive price list.* Other securities taken in exchange at their highest market values. Persons having bonds for sale are requested to communicate with us. W. N. COLER & CO., Dealers and Brokers in Municipal Bonds, No. 11 Wall Street, New York.

THE ST. JOSEPH AND DENVER CITY RAILROAD.

BANKING OFFICE OF TANNER & CO., }
No. 11 WALL ST., }
NEW YORK, Jan. 22d, 1872. }

To the Editors of the Evening Post:

In your special dispatch from Washington it is stated that the St. Joseph and Denver City Railroad Company are prosecutors before the House Judiciary Committee in the controversy for the transfer of the Hannibal and St. Joseph Railroad Company to the Atchison and Pike's Peak Railroad Company; that the St. Joseph and Denver City Railroad Company have issued unauthorized bonds, and the amount of land claimed is not represented in the General Land Office as being under the grant. Upon inquiry from the officers of the Company, we are directed to say that they have never appeared as prosecutors of the above-mentioned case; nor have they ever authorized any one to so appear; nor do they claim any lands from any company. We are also directed to state, and of which we have full knowledge, that the amount of lands granted to the St. Joseph and Denver City Railroad Company, as withdrawn and certified in the General Land Office, exceed the amount claimed by the St. Joseph and Denver City Railroad Company, and form no part of the lands in controversy before the House Committee, which lands were granted to the Hannibal and St. Joseph Railroad Company, and not to the St. Joseph and Denver City Railroad Company, consequently the Denver Company have no interest in them whatever.

TANNER & CO.,
Financial Agents St. Jo. and D. C. R. R. Co.

ST. JOSEPH AND DENVER CITY RAILROAD COMPANY'S

FIRST MORTGAGE SINKING FUND LAND-GRANT BONDS,

BEARING EIGHT PER CENT. (8 p. c.) INTEREST, PAYABLE IN GOLD, FREE OF TAX,

AND IN DENOMINATIONS OF $1,000, $500, AND $100 can be obtained from the undersigned, or through the principal banks and bankers throughout the United States.

The attractive features of these securities are recognized in the fact that, although they have been but a short time on the market, they are nearly all absorbed, and but a small amount are now for sale.

They combine a perfect security with a liberal rate of interest. This interest account is made light for and easily borne by the Company through the operation of the Sinking Fund, created from sales of the Company's land, which in many cases draw interest at the rate of ten (10) per cent. per annum. The security behind them is ample in every particular, as they constitute a first and only mortgage on a trunk line of railroad which will soon connect the City of St. Joseph, Mo., (an important railway center), with the Union Pacific Railroad, at Fort Kearney, materially shortening the distance between the Atlantic and Pacific coasts. In addition to this, the Bonds have a further security in the fact that there is included in the Mortgage the Company's magnificent Lands, amounting to 1,500,000 acres, known to be among the best in the United States. The Mortgage indenture prohibits the sale of these Lands at less than Four (4) Dollars per acre, and payable to the trustees under the Mortgage, for the clear and express purpose of retiring these bonds. The amount thus realized exceeds the entire amount of bonds which can be issued, and leaves the road property and franchises free.

The bonds have thirty years to run, with interest at Eight per Cent., free of tax, payable February and August in each year.

Both principal and interest are payable in gold.

The principal in New York. The interest in either New York, London, or Frankfort-on-the-Main, at the option of the holder, without notice, and in the gold currency of the country in which they are presented. They are coupons or registered.

Trustees: Farmers' Loan and Trust Company.

The present price of these bonds is 97½ and accrued interest in *currency*, from August 15, 1871. But they are receivable at par and accrued interest in payment for lands sold by the Company. The right is reserved to advance the present selling price without notice.

Maps, circulars, documents, and full information furnished on application.

Though acting as agents for the sale of this loan, our firm buy and sell in their regular business the bonds of the St. Joseph and Denver City Railroad Company; those of the Eastern Division eight per cent (8s), recently placed by us at 97½, being now quoted at from 101½ to 102½ and accrued interest.

TANNER & CO.,
Bankers, No. 11 Wall Street.

INVESTING MONEY.

A RAILROAD BOND AND REAL ESTATE MORTGAGE COMBINED.

IN its 7.30 Gold Bonds the Northern Pacific Railroad Company furnishes to the public an investment security which combines the ready negotiability, the convenience, and the high credit of a first-class railroad bond with the solidity and safety of a real-estate mortgage on land worth at least twice the amount loaned.

They are offered at par in currency, and yield a HANDSOME PROFIT to those exchanging 5-20s.

The bonds are a first and only mortgage on the road, its eqipments and earnings, and also on a land grant which, on the completion of the road, will average 28,000 acres to each mile of track.

[From the "New York Tribune."]

"Millions of five-twenty bonds have been exchanged for those of apparent equal soundness, but which bear a more tempting rate of interest. Included in these bonds are those of the Northern Pacific Railway Company, offered by Messrs. Jay Cooke & Co., at par, in currency, and which bear a gold interest at seven and three-tenths per cent. per annum. They are a first and only mortgage upon one of the greatest—if not the greatest—railway enterprises the world has ever seen."

[From "The Methodist."]

"There continues a good demand for the Northern Pacific seven-thirties at par and accrued interest. The existing Pacific railroads are more or less impeded by snow, and this year the blockade is unusually heavy. The principal part of the Northern Pacific route is through a section where the climate is much milder, and where the country is much more valuable for agricultural purposes. The immense land grant of the company is a very important element of strength to the bonds, outside the value they have as a first mortgage on a continental trunk route. Messrs. Jay Cooke & Co.'s prestige in connection with Government loan negotiations entitles their recommendation of these bonds to consideration with the holders of the United States five-twenties."

Maps, Pamphlets, and full information will be furnished on application to Banks and Bankers, agents for the loan throughout the United States and Canada.

Jay Cooke & Co.,
New York, Philadelphia, and Washington.

GENERAL MARKET REPORT.

[*A Table of Quotations will be found in another column.*]

BREADSTUFFS.—The features of the Wheat market have presented very little change from those of the previous week, though, with less firmness in freights, a fair inquiry may be noted for export, in part to complete cargoes; the lower prices current, as compared with the early part of the month, enabling a few shippers to fill their orders. Millers have purchased rather more freely; and we have had a limited inquiry for choice Winter for Southern ports, where their stocks are greatly reduced. The absence of our usual supply of steamer room this month has been greatly felt; but we look for an increased supply of tonnage at an early day, and a much larger movement next month. The close is dull, and, with a slight advance in freights and a decline in the prices of Wheat in Liverpool, the market is easier. The sales of the week were 190,500 bushels, and the exports 284,979 bushels. The Flour market has continued heavy and depressed during the present, and has been more marked than last week; the medium grades especially heavy and unsalable, unless at a further large concession. This the principal holders decline to submit to, and the home trade has been very light, and the prices obtained very unsatisfactory. Family brands have sold slowly at irregular prices, but most holders were firm, in view of the limited stocks. At the close the market is dull and heavy for the low grades, and easier for the low and medium grades. The sales of the week were 44,400 barrels, and exports 19,246 barrels. Corn has attracted very general attention. Prices, under large arrivals and some advance in freights, have been much lower, with slight fluctuations. The demand has been mainly for export, though easly in the week was fair for speculation. Oats have been in moderate demand, the offerings heavy, and market lower, with the trade purchasing sparingly.

COFFEE.—The stock of Brazils is well under control, and offered only sparingly and at full prices, although no advance has been established. West India descriptions are in rather light supply and firm, with a fair consumptive demand. Java is quiet, with the only transactions reported being in small parcels from second hands. We quote Rio extreme range for lots 19¼@21½ cts., Maracaibo 18½@20¾ cts., Laguayra 18@20¼ cts., and Java 24@26 cts., all duty paid.

COTTON.—Spot Cotton has been in fair demand, chiefly from spinners, although early in the week there was some demand for export; but later the advices were unfavorable to heavy operations on foreign account. Futures have been somewhat irregular, closing firm on reports of largely increased orders from the South, though buyers appear to be rather holding off. We quote Low Middling 21¼ cts., and Middling 22¼ cts.

HAY is moderately active and steady. We quote at $1.35@$1.50 for Shipping, $1.55@$1.80 for Retail lots, 90@85c. for Salt Hay, and $1@$1.20 for Clover. Straw quiet and unchanged at $1.20@$1.25 for Long Rye, $1.04@$1.05 for Short do., 90c.@$1 for Oat.

HIDES.—The market for Dry Hides opened quiet, but ere the close there has been more business doing, at prices which show no decline from those current last week. The light stock on hand and the large number sold to arrive enable holders to maintain prices with considerable firmness. Wet Salted Hides continue in good request, and prices are well sustained.

IRON.—Scotch Pig is less active, but prices are steady. We quote Coltness at $41@$43, Egtinherrie at $35, Gartsherrie at $41. American continues in very good demand, prices have further improved, and the market closes firm. We quote at $37.50@$38.50 for No. 1, and $36@$37 for No. 2. Other kinds are very quiet but steady.

LEATHER.—The market for Hemlock Sole is quiet but firm. The stock is well assorted, all kinds being in full supply excepting good and poor Damaged, which is scarce and wanted. Union Crop is in good demand, and with a meager stock prices are firm. We quote: Hemlock, Buenos Ayres, heavy, 28@29 cts. per lb.; Hemlock, Buenos Ayres, middle, 26@29 cts.; Hemlock, Buenos Ayres, light, 26@27 cts.; Hemlock, California, heavy, 27½@28 cts.; Hemlock, California, middle, 27½@28 cts.; Hemlock, California, light, 25 @26 cts.; Hemlock, Orinoco, etc., heavy, 26 @27 cts.; Hemlock, Orinoco, etc., middle, 26@27½ cts.; Hemlock, Orinoco, etc., light 24½@25 cts.; Hemlock, Good Damaged, all kinds and weights, 22½@25 cts.; Hemlock, Poor Damaged, all kinds and weights, 17@19 cts.; Hemlock, Rough, 20@23 cts.; Union Cropped, heavy, 33@37 cts.; Union Cropped, middle, 34@38 cts.; Union Cropped, light, 33@37 cts.; Union Cropped, bellies, 17@19 cts.; Oak Rough, all weights, 32@37 cts.; Oak Rough, Southern, all weights, 27@30 cents, currency.

MOLASSES.—There has been an improved demand for foreign for boiling purposes, and also rather more inquiry from the local and Boston grocery trades; the low prices at which goods were offered having attracted buyers' attention, and the market closes steadier. Domestic is in liberal stock, and has a fair demand at unchanged prices. Sugarhouse is more active, both for home use and for export. Syrups have a steady demand for home use, at unchanged prices. We quote Cuba Muscovado 32@33 cts., Cuba Clayed 32@36 cts., Porto Rico 26@43 cts., and New Orleans 45@56 cts.

NAVAL STORES.—Spirits Turpentine have been fairly active and firm. Sales of 998 bbls. from dock and yard at 69@69½ cts. Rosin has sold moderately, and has ruled firm. Common Strained, $4.70; 1,980 bbls. Good do. at $4.80; 500 bbls. Strained at $4.85, free on board, and 350 bbls. Pale at $6.75, and 50 bbls. No. 1 at $6.25. Tar has been dull and weak. Sales of Wilmington at $3.15 in yard.

OILS.—City Linseed quiet but firm at 76 cts. for casks and 77 cts. for bbls. Crude Fish Oils are dull and unchanged. Menhaden quiet but firm. Other Oils are quiet but steady.

PROVISIONS.—On the Hog Product neither buyer nor seller have gained any important advantage since our last, and the market has been in a nominal sort of condition for nearly all the leading articles. There is a pretty general impression that bottom has been reached, and that the turn is more likely to be upward than down when values do assume a decided tendency; but it is difficult to stimulate buyers into any activity. Exporters have received a few orders, but nothing of unusual magnitude; and it seems impossible to hurry or greatly increase the business on foreign account, as there is a goodly amount going forward on previous contract, and the summer packing has of late years grown into such favor that shippers feel no necessity for accumulating very heavy supplies. Most of the speculative movements for the week were confined to the settlement and extension of contracts. Beef has moved a little more freely, but not liberally; and the market, beyond a steady tone for choice stock, shows no very encouraging features.

RICE.—The market is barely steady; sales Carolina at 8@8¾ cts., and Rangoon at 6¼@7 cts.

SEEDS.—Clover steady, with fair inquiry. Sales of 700 bags at 10¼@10½ cts. for Ohio and 11⅛@11¾ cts. for Indiana. Timothy dull and nominal.

SUGARS.—Raws are in light supply, and holders very firm, under gradually diminishing stocks, and continue to offer only sparingly. Buyers, however, will not take any more than just enough to supply their pressing demands. We quote Fair to Good Refining at 9¾@9¾c. Refined continues dull, and prices a shade easier. We quote Hards, 12¾c.; Soft White, A, 11¾@11¾c.; do. B, 11¾@11¾c.; do. Extra C, 11¾@11¾c. Soft Yellow, 10¼@11c.

TALLOW moderately active and firm. Sales of 90,000 lbs. at 9¼@9¾ cts. for common to prime in hhds.

NEW YORK CATTLE MARKET.

FOR WEEK ENDING TUESDAY, JAN. 23d, 1872.

[REPORTED EXPRESSLY FOR THE INDEPENDENT.]

BEEVES.—The demand is good, and with large arrivals prices are lower.

MILCH COWS.—The market is very quiet, but prices are steady.

VEAL CALVES continue in unlimited demand, and prices remain much the same.

SHEEP.—The market is weak, especially on thin stock; but fat lots hold their own, selling at 8@8¾ cts.

SWINE are in demand and firmer.

PRICES OF BEEF CATTLE AT THE PRINCIPAL MARKET PLACES.

	This week.	*Last week.*
Fancy	12½@13	13 @13½
Extra	12 @12½	12 @13
First quality	11 @11¾	11¾@11¾
Second quality	10 @10¾	10½@11
Third quality	9 @9¾	9¾@10¼
Inferior	8 @8¾	9 @9¾
Average of all sales about	@10¾	— @11¾

GENERAL QUOTATIONS.

COWS AND CALVES.

	This week.	*Last week.*
Choice	$85@$95	$90@$95
Good	65@75	65@75
Medium	50@60	50@60
Inferior and Common	40@45	40@45

VEAL CALVES.

	This week.	*Last week.*
Extra and Choice	9¾@10¾	9¾@10¾
Good	8¾@9¾	8¾@9
Common	7¾@8	7¾@8
Inferior	7 @7¾	7 @7¾

SHEEP AND LAMBS.

	This Week.	*Last Week.*
Choice, per lb.	8 @8¾	8 @8¾
Extra	7¾@7¾	7¾@7¾
Good	6¾@7	6¾@7
Medium	6 @6¾	6 @6¾
Common	5½@6	5½@6

SWINE.

	Live, per lb.	*Dressed, per lb.*
Corn-fed	4¾@5	5¾@6¾

POSTSCRIPT.

LATEST DRY GOODS QUOTATIONS.

IMPORTANT TO EVERY MERCHANT IN THE UNITED STATES.

MONDAY EVENING, JANUARY 22d, 1872.

THE following are the wholesale net cash prices of all the leading styles of Domestic Dry Goods sold in the New York market. It is confidently believed that this weekly information, specially reported to THE INDEPENDENT (and more perfect than to any other newspaper in the city is worth, to every dry goods merchant, ten times the subscription price of the paper.

PRINTS.

Merrimack, W	12¾	Wamsutta	9¾
Merrimack, D	11½	Gasner & Co.	9¾
Cocheco, L	12	Arnold	10
Spragues	11½	Hamilton	11¾
Pacific	11¾	Richmond	11¾
American	11¾	Gloucester	11
Dunnells	11¾	Mourning	11
Allens	11¾	Lancaster	
Manchester	11¾	Oriental	11¾

GINGHAMS.

Lancaster	15	Roanoke	13
Hartford	11¾	Glasgow	13

BROWN SHEETINGS.

Amoskeag, A	14¾	Pepperell, B	13¾
Lawrence, D	13¾	" E	12¾
" H	12¾	" F	11¾
" N	10¾	" G	10¾
Pacific, Extra	14¾	" H	9¾
" H	13¾	" I	8¾
Atlantic, A	13¾	Boot, R	12¾
" H	12¾	" T	10¾
" P	11¾	Appleton, A	13¾
Augusta, S	10¾	Clark's	13¾
Stark, A	13¾	Lonsdale, A	13¾
" E	12¾	" H	12¾
Indian Head, A	13¾	Lyman, B	13¾
" H	12¾	" D	12¾
Exeter, A	13¾	Tecumseh, A	13¾
" H	12¾	Indian Orchard, A	13¾
Medford	13¾	" H	12¾
Auburn	13¾	" E	10¾
Pittsfield, A	13¾	Great Falls, H	13¾
Kennebec	13¾	" E	12¾
Bedford	13¾	" D	10¾
Pocasset	13¾	" C	9¾
" H	12¾	Red Bank, W	11¾
" E	10¾	" T	11
Utica	13¾	Waltham, X	13¾
" H	12¾	" 42-inch, J	16¾
Rock, R	13¾	" 40-inch, K	15¾
" H	12¾	" 36-inch, L	13¾
" E	10¾	" 30-inch, M	10¾
An Ironsquoin	13¾	Bay Mills	11¾
Canoe	13¾	Green, G	11¾
Dwight, A	13¾	Androscog, A	13
" Long Cloth	11¾	" 2	11¾

DENIMS.

Amoskeag	15	Otis Company, CC	17
York	16	" BB	19
Blue Hill	15	" AAA	20
Working Man's	15	Warren, Brown	18
Union	14	Columbian, Brown	18
Manchester	14	" Colorings	18

STRIPED SHIRTINGS.

Amoskeag	19	Whittenton, A	16
York	19	" BB	14¾
Thorneville	16	" C	12¾
American	13½	E